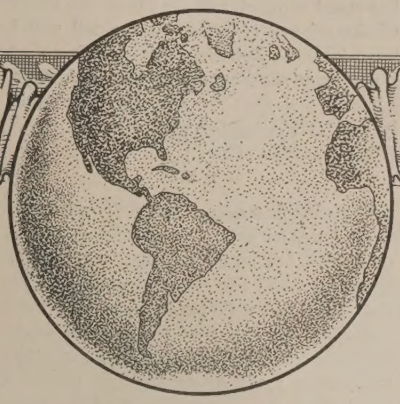
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

June 25, 1921



Recompense

I saw two sowers in Life's field at morn,
  To whom came one in angel guise and said,
"Is it for labor that a man is born?
  "Lo, I am Ease. Come ye and eat my bread!"
Then gladly one forsook his task undone
  And with the Tempter went his slothful way;
The other toiled until the setting sun
  With stealing shadows blurred the dusty day.

Ere harvest time, upon earth's peaceful breast
  Each laid him down among the unreaping dead.
"Labor hath other recompense than rest,
  Else were the toiler like the fool," I said;
"God meteth him not less, but rather more,
Because he sowed and others reaped his store."

Lieut.-Col. John McCrae.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor in Chief

Frederick A. Bisbee, D. D.

Office Staff

F. I. Adams
C. R. Bullard
L. W. MacDonald

Contributing Staff

Herbert S. Bigelow, Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Jesse H. Holmes, Edwin Markham, Fred A. Moore, George Perry Morris, Harold H. Niles, John E. Price, Willard E. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, L. O. Williams, Stephen S. Wise.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 359 Boylston St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From an Editorial in the Leader.*

Advertising Rates: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, Manager

359 BOYLSTON STREET BOSTON
DORCHESTER AVE. & 69TH ST, CHICAGO

Μιγμα

Major General Maurice of the British army—grandson of a great preacher—makes this confession: "As a soldier who has spent a quarter of his life in the study of the science of arms, let me tell you I went into the British army believing that if you want peace you must prepare for war. I believe now that if you prepare thoroughly and efficiently for war, you get war." (*The Christian Century.*)

υ λ

The churches do not stand for slackness or violence or greed or selfishness in the ranks of labor any more than they do for those things in the ranks of capital. The churches believe that men must earn their living by the sweat of their brow—brain workers and manual workers alike—that every man must do as big and honest a day's work as he can do, that he must treat the people who will have to buy the goods which he is helping to produce, and treat his employer and his employer's tools and property, as he would want to have them treat him were they in his place. (*The Congregationalist.*)

υ λ

We need to remember at all times that we are not a nation of machines, and houses, factories and railways. We are a nation of men, women and children. Our industrial system and our commerce is simply an implement for their comfort and happiness. When we deal with these great problems of economics let us deal with this one conception—that our object is to defend and increase the standards of living of all our people, and upon this soil grow the moral and intellectual forces that make our nation great. (*Herbert Hoover.*)

υ λ

Mme. Curie stands alone among all women of this or any other age. . . . Comparison with members of her own sex, however, is no fair measure of Mme. Curie's attainments, for the scientific field is one of the last into which women have entered. In her case, all question of sex becomes irrelevant. No concessions on sex-grounds are here either necessary or even admissible; this woman stands for what she is, an observer and thinker of the first rank! And is she not also a living prophecy of what some day will be in this world of ours, when men and women work together in all fields of activity, with sex playing as little part as the color of the hair or the shape of the nose? Mme. Curie's service to her generation is her contribution to the task of graduating women from the status of sex-creatures to that of full-fledged human beings. (*Unity.*)

DENOMINATIONAL DIRECTORY

The General Convention

President—Mr. R. S. Galer, Mt. Pleasant, Iowa.

Chairman of Executive Committee—Rev. Lee S. McCollester, D. D., Tufts College, Mass.

Secretary—Rev. Roger Etz, 359 Boylston St., Boston.

Treasurer—Mr. J. B. Horton, 6 Park Square, Boston.

Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 6 Mystic Valley Parkway, Winchester, Mass.

Women's National Missionary Association

President—Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

Board of Foreign Missions

Chairman—Rev. Thomas E. Potterton, D. D., 57 Lefferts Place, Brooklyn, N. Y

Secretary—Rev. Roger F. Etz, 359 Boylston St., Boston.

Universalist Comrades

President—Ralph W. E Hunt, 25 Forest Avenue, Portland, Me.

Secretary—Fred C. Carr, 559 Cranston St., Providence, R. I.

General Sunday School Association

President—Rev. George E. Huntley, D D., 359 Boylston St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., 5 Shichome, Iidamachi, Kojimachi, Tokyo, Japan.

Young People's Christian Union

President—Rev. Clifford R. Stetson, Springfield, Vt.

Director of Young People's Work—Rev. Stanley Manning, 359 Boylston St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D., 359 Boylston St., Boston,

Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.

Southern Superintendent — Rev. Francis Britton Bishop, 1118 So. Court St., Montgomery, Ala.

Southwest Superintendent—Rev. James Houghton, Junction City, Kan.

California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.

Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven

Georgia—Rev. A. G. Strain, 410 Glenn Street, Atlanta.

Iowa—Rev. O. G. Colegrove, Mitchellville.

Kentucky—Rev. Thomas Chapman, Hopkinsville.

Maine Superintendent (Acting)—Rev. Milo G. Folsom, 43 Lincoln Ave., Gardiner.

Massachusetts—Rev. George E. Leighton, D. D, 359 Boylston St., Boston.

New Hampshire — Rev. Frank W. Whippen Kingston.

New Jersey—Rev. H. R. Rose D. D., 815 S. Eleventh St., Newark.

New York—Rev. G. D Walker, D. D., Carthage.

Ohio—Rev. I. V. Lobdell, 72 Brighton St., Columbus.

Texas—Rev. R. L. Brooks, Elgin.

Vermont and Quebec—Rev. George F. Fortier, Morrisville. Vt.

Ontario, Canada—Rev. Leon P. Jones, Ruthven.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and our faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds, paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 103d Year | New Series | Vol. XXIV No. 26

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The reader makes a new book out of the book the writer has written.

* *

There are hours of rest and refreshment which make for days of action.

* *

That poor good-for-nothing church which lived but to pay its running expenses!

* *

He who gambles on the chance of future possessions and happiness is quite sure to win present want and pain.

* *

What is the use of postponing heaven when it is right here and now, if we but have the disposition to possess?

* *

It is to shiver to think what some men will feel when they see themselves as they are, stripped of all their stolen glory.

* *

Mite makes right, murmured the profiteer as he dropped a penny into the contribution plate with a sound like unto a quarter.

* *

Quench not the adventurous spirit of youth; the fields of human thought and achievement are not fenced by our own attainment.

* *

Those who persist in walking on the edge of danger are pretty sure to get a ducking; and also, the ducking is pretty sure to do them good.

* *

We laugh at the new fashion; we laugh at the old fashion. The fashion that now is was recently new and soon will be old, and yet we worship it.

* *

A little walk in the sunshine or beneath the stars, if the mind is open and the heart receptive, will do more for the soul than a whole course in theology.

* *

Sympathy is good when we fail, commendation is good when we succeed; but best of all is the consciousness of "something attempted, something done."

* *

Religion may find expression through words to the satisfaction of the speaker and the inspiration of the hearer, but more eloquent and more effective is the one who lives the religion he feels.

* *

It was said by a man that what we needed was to put a million dollars into advertising our faith, which is the only faith that will work; we should get the crowds to jam our churches, and then we could sway the world. The significant thing here is the fact that the man himself never goes to church.

* *

George Perry Morris

Only those immediately connected with the office realize the loss the *Leader* suffers in the death of Mr. Morris. When the plans for an enlarged paper were taking shape he gave generous help out of his long experience in religious and secular journalism. He had been a constant and welcome editorial contributor and had promised to succeed Dr. Powers as our Washington correspondent. Into all he did he put his best thought and his deepest conviction. He sacrificed promotion and even position for his ideals. We shall miss his work and his companionship, but his spirit and his memory will help us carry on.

Something Attempted, Something Done

It has been our experience that very often the great movements for benevolence have a spectacular start, do something, and then gradually peter out; with the passing of the spectacular plea gradually the thing falls into obscurity and finally disappears, and we never learn the conclusion of the story. But here is something new and stimulating. After the whole country has directly or indirectly been contributing to save our Chinese brethren from starvation and the far-reaching extent of the suffering made us all pessimistic, there suddenly comes the announcement from the chairman of the American Committee on China that, so far as we are concerned, the job is done, and well done. The bounty of the world's gifts and the coming of abundant rains over the famine district, insuring harvests, make any further contributions unncessary. But with the surplus the American Committee, at the request of the Chinese, will seek to develop plans for the prevention of future catastrophes. So it seems that, while something is accomplished, there is another something which sooner or later may require further effort.

The Boy Soldiers

The High School Cadets marched through the streets with the machine-like movement of veterans; they carried their guns well; the officers, chosen from their own ranks on merit, were efficient and maintained splendid discipline. It was difficult even for a man of peace to repress a feeling of pleasure and pride at the sight. But when he went back to his desk to think over the great question of disarmament for the world, it occurred to him that the campaign must begin and be carried on, not only in the Houses of Parliament, and with the politicians in our own Congress, but with the boys who are playing soldier. Their play of to-day may become serious to-morrow. This question of world-disarmament is not going to be settled in one generation, we must grow into it. We can not legislate ourselves into it, we can not fight ourselves into it, and, therefore, the first step must be taken with the boys. The need and value of military discipline, the training to co-operative movement, are all essential to making our boys into real men. But why the gun? Why not the baseball bat, the oar, the golf-stick, yea, even the shovel, the hoe and the broom?

* *

THE DOCTORS AND PROHIBITION

THERE was naturally considerable curiosity as to the stand that would be taken by the American Medical Association at its recent convention in Boston. From certain developments throughout the country and decisions of high officials, it appeared that the physician had the power of nullifying the practical workings of the Volstead Act, and making it possible to obtain liquor in almost unlimited amount. During the session a petition to the State Legislature was signed by many reputable doctors, asking that state laws be enacted to defeat the Federal requirements, and interviews with men from all sections seemed to indicate the general antagonism of the profession to practical prohibition. But, as is usually the case, the noisy ones are not representative of the body.

But when the newly elected president of the Association delivered his address he gave a severe shock of disappointment to those who would get around the law, and a distinct shock of pleasure to all supporters of law and order. In telling phrase he arraigned those physicians who make a business of prescribing alcohol, calling them "educated criminals" whose ethical principles would disgrace a bartender, and still further telling them that "such offending physicians were only tolerated by the public because of the integrity, efficiency and self-abnegation of a majority of medical men so great that these derelicts almost escaped notice."

This brave position of Dr. Hubert Work was endorsed by that distinguished gathering in placing him at the head of the Association. And evidently it was the feeling of the whole body that, great and powerful as it was, it could not, must not, afford to abuse the sacred privileges of the profession.

The loud noise made by a comparative few of the doctors who rebel against the enforcement of the law, from whatever motive, was completely drowned by the formal action of the whole body. Prohibition has come to stay and grow, and much of the talk, cheap talk, current to-day about liquor being freely sold everywhere is noise and nothing but noise. Absolute prohibition may be a long way off, but it is on the way. It can not be stopped by noise, and is materially hastened by such endorsement as that given by the Medical Association.

* *

DEBAUCHING THE MIND OF AMERICA

UNDER the mask of a "free press" and the incentive of a selfish "enterprise," the newspapers of to-day are pursuing a course as disgraceful to themselves as it is destructive to public morals. Under the guise of "news," they have been conducting a school of crime. By "scare-heads" and startling illustrations, they have forced old and young to give heed to prize fighting and gambling as chief among human interests. Never before has there been a case of such intensive and persistent cultivation of pernicious bacilli in the public mind. Over a million dollars has been squandered, in these times of human suffering, in preparation for the fight, and as much more has been lost in the accompanying gambling. And for what end? That a frenzied mob of thousands may watch two trained brutes pommel each other to see which one is the mightier brute.

We are not antagonistic to a free press, but we have unstinted condemnation for the so-called high-class newspaper men who literally sell themselves in public debauchery, and who labor with satanic inspiration to fire the passions most especially of the youth of the land and lure them into the current of evil thought. These presumably intelligent newspaper-men have lost all sense of proportion. A slight cut over the eye of one of the fighters is "featured" as of far greater importance than the starving of ten thousand children. Never has there been an instance of greater presumption on the part of these news-men than in thinking that they are serving their constituency what it wants. They do not know their constituency if they think it is so debased, so soft, such an easy mark, as to want this.

But the prime evil is the conducting of this school of crime and forcing its text books into the hands and homes of America. And we, the dear people, as we see the laws against gambling swept aside, and all the finer traits of manhood smothered in a delirium of passion and greed, must suffer for it. It will take years to bring back our youth to sober sanity from these months of beastly intoxication incited by our newspapers.

Possibly we have been easy marks; it would seem so when thousands pay their twenty-five or fifty dollars for a ticket, as much more for expenses and probably lose a still greater amount in gambling, that a few promoters may be made rich and the newspapers may have a sensation to "feature." But because some are "easy," it is all the more despicable for the alleged respectable newspaper men to deliberately debauch the minds of the whole country.

All honor to that congressman, whether he succeeds in putting a stop to the fight and its accompanying evils or not, who puts up to the people the question of their right to burn up a couple of million of dollars before they have paid their honest debts.

Working with Young Japan

Althea Bridges

Editor's Note: When the great World Sunday School Convention was held in Japan, we were fortunate in having as the representative of onr Universalist Church Miss Althea Bridges of our Peoria, Ill., church, who with two friends made the journey with the delegates from America, and attended and participated in all the proceedings. Miss Bridges, being an experienced teacher and a notable story-teller for children, was drafted to practical service, and won friends among all nationalities, but especially interested the Japanese. She was given opportunities before multitudes of young people, from kindergarten to high school pupils, and she so won the interest of pupils and teachers that there was an enthusiastic desire for her return. And now she is going as the contribution of our Church to the service of Young Japan. Here follows her letter, which is to be the forerunner of articles and sketches and stories through which we are to follow her course. She sails on July 2, to be gone three years, carrying with her the good wishes of us all.

I HAVE so much of interest to tell of the great Eighth International Sunday School Convention at Tokyo last October and of my travels through Japan, Korea and China, in company with one of my Sunday school boys, Master Richard Meyer, and his mother, Mrs. William D. Meyer, now a teacher in our Peoria Sunday school, that I can only make a beginning in this letter, with a promise of more later.

Since my return from Japan, I have been taking courses at Union Theological Seminary, and feel that I have received invaluable assistance for my work of story-telling. My study of Buddhism has given me a clearer knowledge of the customs and religion of the Orientals. And now I am going back to Japan to write and tell stories to be translated into Japanese and Korean.

* *

In every city that I visited last summer, Japanese college women came forward to interpret my stories. At the government school at Kobe I spoke before a group of more than eight hundred high school girls upon "The Customs of the High School Girls in America." As I looked out over my audience, into those keen, intelligent faces, I could not but feel optimistic for the future of Japan. The Japanese girl of to-day is thinking in terms of the future. She desires to enter European and American colleges. By placing education hand in hand with religion, our highest ideals may be realized, and so we must work to reach this girl with intellectual possibilities. Through the International Club of Columbia University and through the Y. W. C. A. I have met many Japanese college students, and have found them free to discuss educational problems and offer solutions.

They need above all a working knowledge of English. I met, for example, a woman physician at the International Club, a graduate of two Japanese medical schools, with a theoretical understanding of English, but not enough practical knowledge of the language to admit her to any of our medical colleges.

While I was in Tokyo I was called one Sunday afternoon to the poorest quarter of the city to tell stories to twelve hundred children in a public school auditorium. Miss Ishihara was my interpreter upon that occasion and has offered me her services on my return. She is a graduate of Columbia, and is now connected with the Tokyo Women's College and Kindergartens.

At the Osaka Sunday School Rally, I again told stories, this time to four thousand children. I marvel at the power of concentration of the Japanese child. I can not imagine telling stories to an American audi-

Miss Althea Bridges

ence of four thousand youngsters and holding perfect attention. But that group did not fail us once. The children gave us perfect courtesy and attention every minute during a program which lasted two hours. I had a Japanese minister who had spent nineteen years in America for my interpreter. Struggling to break loose from the powers which held him to the Buddhistic faith, he was finally converted to Christianity and returned to his native country to preach the gospel. He was deeply touched by my account of the conversion of Russell Conwell, a strong story portraying experiences so similar to his own that he threw his whole heart into his interpretation, and stirred the audience deeply.

* *

Of our visit to Seoul, Korea, I enjoy most of all the memory of two large audiences of children, Japanese and Korean respectively. To the Japanese audience,

I told that lovely story of Mrs. Burnett's, "Zia, the Hunchback," remarkable for its interweaving of fiction with the story of the birth of Christ. Again I had a gifted interpreter. I marvel at the power of the Japanese interpreters. They are so quick to grasp the thought that we seem to work in unison. They are like living echoes in their im tation of action, voice and manner.

In Kobe I met a talented young business woman, Miss Kuroha, with whom I spent much time in work at the Y. W. C. A. She longs to come to America to study, and I wish our Church could make this possible for her. I can think of no finer missionary work for Universalists than that of aiding young Japanese women who are seeking a college education in our land. Why doesn't the Y. P. C. U. take up this good work?

* *

But what of the great International Convention! As I think back upon those days, it seems like one great inspirational power from beginning to end. The terrible fire that caused the loss of Convention Hall united the people all the more in the spirit of brotherhood. The meetings were held in the Imperial Theater. The whole Convention was remarkable for the way it was planned and engineered. The Japanese can not be excelled for hospitality. We owe them a debt of gratitude for much of the success of the Convention. The visitors entertained in their homes felt this wonderful spirit of hospitality and friendliness, and went back to their own countries with a deepened respect and admiration for the people of that island country.

* *

When we reached Yokohama, we were met by Miss Hazel Kirk. She opened the way for us to enter many Universalist homes and missions. It was a temptation to break away from the Conventioners and return with her to Kariazawa. If we had gone, however, we should have missed the many inspiring meetings of the convention. It was our rare good fortune to be placed as delegates in the beautiful home of Madame Hirooka with Miss Osborn, of both of whom we had heard so much. The work of Miss Osborn can not be overestimated. Knowing her, it is not difficult to understand the power of her influence upon all with whom she comes in contact.

Miss Kirk took my place with Mrs. Meyer and Richard in the travel after the Convention, while I filled story-telling engagements. Mrs. Meyer was deeply impressed by the good work done for the young people by Miss Kirk. She and Richard spent several days at the Blackmer Home and visited Dr. and Mrs. Ayres. The day that I spent at the Blackmer Home stands out vividly in my memory. Dear Miss Hathaway is a real mother to those girls, and Miss Kirk enters so whole-heartedly and joyously into their games and fun. I long to see life made easier for these two workers. They need funds for the improvement of both Home and Kindergarten. After visiting Miss Howe's ideal kindergarten in Kobe and the one at Kwansei Gakuin, I didn't care for the comparison. If our Universalist boys and girls at home could see those dear little Japanese children at their work, they would be ready to do without candy and sodas, yes, and even moving pictures, for a while to save some money to send to Japan. It would be a splendid thing to have our Universalist boys and girls build that kindergarten. I am sure Richard Meyer would be willing to lay the corner-stone with his savings.

* *

It was my good fortune to speak in Dr. Ayres' church, where I had for my interpreter the good woman who first interpreted for Miss Osborn. It is a joy to know that the ideals of Dr. and Mrs. Ayres are being realized and that the night school and other institutional work are well under way. They have a big task to accomplish in Japan and are the right people for the task.

At Nagoya, Mrs. Meyer and Richard and I had the pleasure of dining with the Rev. Mr. Nagano. He is a man with vision and is wholly in earnest. We learned much of the work in this city from him. There are many religious organizations, including a school of five hundred boys, at the head of which are a splendid Y. M. C. A. secretary and an able Methodist minister. But most of these organizations, as Mr. Nagano states, have a struggling existence on account of lack of funds.

While we were at Nagoya we were most royally entertained by the Association of Commerce, when we heard a most excellent address by the governor, a Christian. The head of a great porcelain factory in this city, employing more than ten thousand, is also a Christian, and runs his plant on Christian principles. Nagoya is a splendid field. I'd like to see a strong Universalist educational institution there.

* *

Then I spent a day at Shizuoka with Mr. and Mrs. Lobdell where I told stories to children assembled from three kindergartens in their beautiful kindergarten. My interpreter was that sincere and earnest minister and worker, Mr. Ito. The institution is a monument to the splendid work of the Lobdells. It is wonderful in its building and equipment. A Congregational minister at Nagoya told me that he considered it the finest of its kind in Japan. They need more furnishings and playground apparatus—a piano and many other things that would come immediately if I could paint the picture of those happy little children as they greeted me with their "Ohio" and after the story-hour was over pattered out to find their own little sandals in that great display in the entrance, calling blithely, "Sayonara." Miss Kirk is now shouldering the responsibility of the work there.

Mrs. Cate is another great soul who has influenced many Japanese young people. She is a mother to scores of boys in Japan's universities. I came to know her and learned from her much of the educational side of missionary work.

* *

With a prayer in my heart that I may be guided into the position where I may be of greatest service, I go to Japan again. The way is all new. I have chosen no regular route. I simply know there is work to be done, and shall take the tasks at hand, combining teaching and story-telling with studying and writing, and learning as much from these people of the Orient as they shall learn from me.

The Reflections of Tertullian Browne

V. On the Idolatry of the Letter

ONE of my dearest friends, an officer in the Royal Engineers, who was killed in the war, had been brought up in the straitest sect of Evangelicalism. When he came home after serving a period in the East we became friends, and, as he was an intensely religious man, we spoke together much about religion and theology. In course of time, he gradually emancipated himself from his old creed-bound Orthodoxy and became acquainted with "the liberty of the children of God." One day I asked him, "How is it that all you army men who are keen Christians believe in verbal inspiration?"

"I don't know," he replied; "but it is so, certainly."

"Well," said I, "I have a theory."

"And that is?"

"You get into a certain habit of meticulous and unimaginative precision in the way you interpret the 'King's Regulations,' and you approach the Bible in the same way."

He laughed—and then went on:

"During the South African War, the War Office commandeered a liner to serve as a troopship. She was lying in Liverpool, and surveyors were sent up to examine her. The King's Regulations provide that troopships shall have so many cubic feet of air-space for each man. The surveyors found that the liner provided more than the requisite air-space; and, though they were in a hurry for the ship, they kept her in dock a week to board her down to the standard measurements."

The moral of this story is what you please. What interests me in it is its psychology. Military discipline rests upon immediate and exact obedience; but such obedience presupposes precise commands. Words are put in a fixing bath and just mean one thing. Shades of meaning are not allowed for, and there is no room for imagination. It is a world of rigid literalism, and it supposes that all other worlds are of the same kind. So when it comes to the Bible, it supposes it to have the same quality; and it treats it in the same literal unimaginative way as it treats a General Army Order.

Now the literalism of the soldier is not a doctrine but a discipline and a habit of mind; and it is a real criticism of the military system that it breeds a literalism so unnatural. But there are other literalists beside the soldier, without the soldier's excuse; and they elevate literalism into a dogma and a criterion of faith. These are the enemies of a living religion; and the curious paradox of the matter is that they suppose themselves to be its sole and only accredited representatives.

Literalism is of course only a part of a larger question; and that larger question I propose to consider at another time. What I am concerned with here is the application of this literalist habit of mind to the Bible; and I am really concerned about it because we are being told so persistently nowadays that the only hope of the world is in Christianity. Now it is obviously very important that we should discover just what Christianity is; and, equally obviously, we must pay some attention to the New Testament. But how are we to approach the New Testament?

Now the literalist tells us that we should approach it as a collection of writings produced by a peculiar and unique inspiration which if it has not wholly overcome the liability to error that attaches to human instruments has reduced it to a negligible minimum, and that therefore we are to treat it much as a soldier treats an order from G. H. Q. The very funny side of this view is that the New Testament maintains a continuous protest against that manner of treating ancient books. Jesus and Paul never cease to condemn literalism; and I can not imagine them approving of a literalistic interpretation of themselves. They regarded the orthodox literalism of their day as the chief hindrance to true religion; and it is not to be supposed that they would think any better of it to-day. For it is stated categorically that literalism is a murderous thing. "The letter killeth."

But it is also to be observed that literalism is a form of illiteracy. For it is entirely ignorant of the nature of language. Words have no fixed meanings; they are constantly changing—with time and place. In England to describe a young woman as "fresh" would be complimentary to her complexion; in America it would be an unfavorable reflection on her manners. When the King James' Version was made, the word conversation meant a man's behavior or conduct; to-day it means his talk. Three hundred years ago "by and by" meant "instantly," to-day it means "later on." Here are instances in common speech of the fluidity of language; and in the technical language of philosophy and theology, the change in the meaning of words is continuous and considerable. Moreover, in translation it is sometimes impossible to carry over precise shades of meaning from one language to another. The words "love" and hate" represent to us two wholly antithetical attitudes; but the corresponding words in Aramaic have a relative meaning. If A loves B more than he loves C, he may be said to hate C. We have adopted the word "camouflage" since the war because it conveys an idea for which we had no equivalent term. A living language is in a state of flux, only a dead language is fixed. This circumstance alone cuts the ground from under the feet of literalism; but the literalist does not know it—the most elementary fact of philology.

Back of the doctrinaire literalist is no reasoned philosophy, but a peculiar psychology; and to that I will come in my next paper. Meantime I want to suggest what seems to me to constitute the true approach to the Christian Scriptures. At the least, the Bible is a body of very important literature, and the more I read it, the more alive it seems to me. Let me say how I try to go about it. I have already said something about reading it aloud, but that has to do with its literary quality. But I am now thinking of an approach at a deeper level.

First, we must let the Bible tell us its own story.

Do you remember how Paul says that the Jew of his own time read Moses with a veil over his face, the veil of a theological tradition? And part of our trouble about the Bible is that we do much the same thing. We have certain preconceived ideas as to what we shall find there; and the Bible is so great and so universally human a book that you are likely to find in it anything that you may desire or be predisposed to find. But in approaching the Bible in this way, you are in danger of not finding what the Bible itself desires to say to you. The one golden rule in the reading of the Bible is that you try to go to it every time as though you had never seen it before, and to read it as you would read any other book. It is not a compendium of theology, nor a volume of proof texts; it is first and last a transcript of life. And any one who reads the Bible with any intelligence and imaginative sympathy, who is not overburdened with theological or partisan baggage of any kind at the start, will before very long make the tremendous discovery that the subject matter of the Bible from beginning to end is life. It is in the strictest sense of the word a biography, a writing about life. And that is why it is still alive, and palpitating with life for those who are able to read it, as Paul says, with unveiled face.

Observe, however, that because the Bible deals with life it has certain limitations that are always inevitable when you try to express life in language. You remember that Browning speaks of "fancies that break through language and escape." And the Bible is full of a life that is forever flowing over the narrow channels of human speech. Indeed it is characteristic of it, especially in some parts, and most of all in the Pauline writings, that there is a desperate straining of words in order to capture some elusive grandeur of experience that is evidently much greater than anything that can be said about it. The ultimate meaning of the Bible is to read between the lines; and it requires therefore a quick and vivid imagination to enter into its essential meaning. The one man who is quite sure to misunderstand the Bible is the man who reads it in the spirit of a prosaic literalism. The soul of the Bible is not in what it says so much as in what it suggests. And its words are never more than symbols, hints, faint echoes of tremendous things that have to be experienced as life before they can be apprehended as truth.

But observe still further that curious quality of the Scriptures, which reaches its highest point in the teaching of Jesus . . . its continual tendency toward paradox. A paradox is a truth stated in the form of a contradiction of words. For instance, take the best known of all the paradoxes of Jesus—He that loseth his life shall find it. It is a twisting of language, bending words back upon themselves, in order to say the unsayable. Speech is an instrument that life has in the course of its unfolding created for the purposes of human fellowship. But the materials out of which speech has been evolved belong wholly to the world of sense. You can see this plainly by looking at those words that we have coined in order to describe that part of life which we dimly feel to be out of sight. We say that it is super-natural, super-sensual, infinite, and when we speak of it as eternal we mean either that it is timeless or endless—that is to say, we describe the hidden universe of life by saying that it is not like anything that we know. It is not natural, it is not finite, it is not conditioned by time and space; our whole feeling about it is negative. And so when Jesus or, indeed, any one with the necessary spiritual insight, tries to state in the form of a proposition any truth that is true to the whole of life—life, that is, lived in two worlds, and to state it in an idiom that is proper only to one of them—it inevitably results in that form of verbal contradiction that we call a paradox. Of which circumstance the moral is plain—that if we want to understand the Bible we must bring something to it even more penetrating than a vivid imagination, namely, a spiritual insight. And by a spiritual insight I mean that power which is able to see through the crust to the hidden reality of experience, that is able to see that living thing which the words suggest but do not say. The words of Scripture are not materials for the building of a dogma, or a theology, or a theory, they are doorways that open upon a life; but if you want to open the door you must hold the key. And the key is just that illumination which our fathers would have called the help of the Holy Spirit. And that is still as good a name for it as any, only we moderns are so stupidly sensitive about the suspicion of being old-fashioned in anything, and most of all in religion, that we have to find new names even for the everlasting things. But whatever be the name by which we call it, it is here, as in all other affairs of life, the power to see the invisible, to envisage that part of life which is out of sight.

A Tour of Vision

The Rev. John Smith Lowe, D. D., General Superintendent

"WHERE there is no vision the people perish." This old adage applies, with equal force, to the life of institutions in the hands of the people. If they do not plan ahead for them—far, far ahead—if they do not vision for them great things, the actual accomplishment of which will require many years, perhaps a couple of generations or even more, their institutions will languish, dwindle, fade away, and at last die. Moses never entered the "Promised Land." He did not live to realize his dream. He died on the peak of a mountain with the goal of his ambition in sight. But Moses had never lost his vision, and his people had not perished. He had brought them up to the "Promised Land" and he knew that as a result of his vision they would enter it.

Recently, while on my way South, I visited Washington, D. C., for the purpose of a conference with the trustees of our church in the Capital City. In one sense, Washington is just one of many American cities. In another sense it is wholly different. It is in a class by itself. It is the eye of the nation. All roads lead to Washington; all minds turn in that

direction. It is the ambition of all, from the man who carries the dinner pail to the multi-millionaire, to go to Washington some day. Our representative men and women go there to represent us in Congress and in other departments of the Government. Business men, "big" and not so big, as well as the leaders of the great labor organizations of America, go to Washington because it is to them the heart of the nation. Washington is also a world center. Hither come the dignitaries and diplomats of every power on earth, and daily we may witness no small part of the enactment of the world's great drama on the streets, in the hotels, and in the Government buildings of our Capital City.

On the occasion of my latest visit to Washington the Rev. John Van Schaick, Jr., D. D., formerly the minister of our church there, and who won distinction during the war as commissioner of the Red Cross for Belgium with the rank of Major in the United States Army, took me in his automobile in company with Mr. F. H. Briggs, chairman of the Board of Trustees of the Church of Our Father, on a Tour of Vision about the city. Mrs. Van Schaick accompanied us.

Washington is a good city for such a tour, not only because of the city that now is, but because of the city that is to be. Washington is not finished. It is largely a prophecy. It will take many decades to complete the city that has been planned. But the thing I want to point out is that it has been planned. The plans have been "blue-printed" and gradually they are being carried into effect. And the planners are still planning. Others will be planning a century later. The planning will never stop. Few if any now living will see the plans materialize; they will not enter the Promised Land, but they will see it from afar and die knowing that their children will go in and possess it.

It is a well known fact that the great religious bodies of America are mapping out programs of religious, educational, civic and social activity in Washington involving vast building projects which are fairly startling in magnitude. More and more they are seeing the necessity of creating there not only great churches but complete administrative institutions which are calculated to represent something commanding and dignified before the nation as a whole in the Capital City of the land.

The Methodists have erected a beautiful church of white marble and in connection with it they are establishing, slowly but surely, a university. The Baptists are erecting a Roger Williams Memorial Church. The Catholics are creating in Washington their educational center and will crown their efforts with a cathedral.

It was a most inspiring Tour of Vision on which I was conducted by Dr. and Mrs. Van Schaick. You could not help planning just a little for your own Church, but we will come to that a little later. My attention was directed especially to what our Episcopalian friends are doing. I dwell upon their accomplishment, in fact and in prophecy, only because it serves to typify so well, in a particular way, what the other deno ninations in general are doing.

Twenty minutes by trolley from the White House, on the crest of a hill overlooking the entire city, called Mt. St. Alban, the Episcopalians have located their National Cathedral of SS. Peter and Paul.

On the ground surrounding the Cathedral site, the whole constituting a wonderfully beautiful park, there is the Cathedral School for girls and another for boys.

The Cathedral itself will be one of the world's greatest ecclesiastical edifices. Only a very few of the cathedrals of the old world will exceed it in size. It will be 500 feet long, and ninety-three feet high, while the nave will have a span of thirty-nine feet, the whole affording an area of 63,000 feet. The building will house 27,000 people standing; seated, 5,000 can be accommodated.

The structure when finished will cost $10,000,000 at least and very likely a great deal more. A beginning in building operations has been made. The apse or choir has been erected and the balance of the cathedral will be completed section by section as fast as the money necessary to meet the expense is secured. It is estimated that it will require at least half a century to carry out this great undertaking in America's Capital of capitals. The chances are that a much longer period will elapse before the dream is realized. Very few if any of those who were responsible for launching the project will live to witness its culmination. The architect, I believe, has already passed on, but his work survives and progresses.

Our Episcopalian friends and those of the other denominations, for what they are doing and planning to do in Washington, deserve unstinted praise. They merit it first because they have had the courage to make a beginning at what they know will not be finished until some distant day. They will be long time getting to their goal, but get there they will. They have a goal toward which they are striving. They have a program. They deserve commendation, secondly, because they have realized that in Washington they are confronted with a great opportunity and a still greater obligation to go in and "possess the land." They have risen to the opportunity; they have assumed the obligation.

The specific object of this Tour of Vision is to point out that we as Universalists have a duty to perform in Washington. It is not our duty to be mere imitators of what others have done in the Capital City. The responsibility of doing something there somewhere near commensurate with our resources and in keeping with the dignity of our mission, is upon us. Refuse to accept the trust we may. Escape the obligation we can not.

Our denomination as a whole at the Detroit Convention next October should adopt the policy of creating in Washington, D. C., a denominational church—one that will command attention and respect; one that shall symbolize spiritual idealism, inspire to worship and move all who come under the spell of its influence to motives of service to God and man. We need not build ostentatiously. A display of wealth, even if it were possible, should be no part of our aspiration. We should build richly, adequately, but the structure we erect must be one that derives its significance, yea, its attractiveness, from the noble ideals for which it stands, instead of one that is so or-

nate as to obscure those lofty principles by drawing attention to itself.

It should be the ambition of every Universalist in the world to help toward the realization of this dream. We can well afford to commit ourselves to a project the completion of which will require a long term of years. Some of us who launch the enterprise, even though we live, at last, on borrowed time, may not do more than see it well under way. It may only be ours to climb Mt. Nebo as the sun sets and the shadows gather, and glimpse the "Promised Land" before we retire, but that will be enough.

In detail our undertaking will involve the following steps: First, the purchase of a new site, rather more spacious and prominently located than the one on which our present church building stands. The erection thereon of a church edifice, cathedral-like in its bearing, though not so in its proportions, that shall serve first of all as a temple of worship and spiritual aspiration, but which shall by virtue of its accessory equipment lend itself to those avenues of service which are as numerous as the needs of mankind. The settlement of a minister who because of his pulpit power and administrative ability will be able to serve not only as the preacher of a great church but as the dean of an institution. In this latter capacity he would bring to his pulpit from time to time the leaders in liberal religious thought the world over. Thus we shall give not merely to Washington but to America and to humanity as a whole a spiritual contribution that will symbolize the purpose of him whose mission was to minister, not to be ministered unto.

The money with which to finance such a denominational church will have to come, in amounts both large and small, from Universalists everywhere. All, from the greatest unto the least, must have a part.

A beginning at this inspiring task has already been made. At a meeting of the Cabinet held late in February last it was voted to recommend to the May meeting of the Board of Trustees that that body formulate plans for a denominational church in Washington, for the purpose of presenting them to the Detroit Convention with a view to inspiring the delegates there assembled to endorse the project and assume the responsibility for carrying it forward to a successful fruition. In the meantime the General Superintendent was asked to consult the friends of the Church of Our Father in Washington for the purpose of securing their sanction and co-operation. This was done. They can be counted on to give without stint of both time and money. At the May meeting of the Board the Trustees acted unanimously and heartily in favor of the recommendation of the Cabinet referred to above. A committee of the following members to have the matter in charge was appointed: Messrs. Hutchinson, Sykes, Ames, Lowe, and Tilden.

It will inspire confidence in the hearts of all our people to know that this committee is headed by no less a personage than our great and honored layman, the Hon. Charles L. Hutchinson of Chicago.

You observe we are already embarked upon a great and worthy undertaking. The representatives of our churches when they gather at Detroit next fall will be confronted with their opportunity and told of their great responsibility to do something commanding in magnitude and worthy in spirit, in our Capital of capitals. Depend upon it they will not be found wanting when weighed in the balance. With unfeigned devotion and unfaltering resolution they will rise to the opportunity and shoulder the responsibility.

In conclusion it should be borne in mind that what we are here proposing for Washington should be regarded as being only one phase of a much larger program of church extension involving several of our great American cities which are challenging us with possibilities quite as alluring as those of Washington, even if they are somewhat different in character. It should also be remembered that this particular project is merely one of the several objectives which are to constitute the basis of our appeal in the next financial campaign that must be carried out when the proper time arrives.

Busy at Harpoot

A Letter from Miss Woodis, Which Is Crowded with "Human Interest"

Our worker in Harpoot has received no mail from America since last October, but she is now able to send messages to her friends. Here is one that arrived in the same post with our letters which were marked "*Refusee par le nationalistes.*"

IT'S three o'clock on Sunday morning, but even with the prospect of being wakened at six a. m. I must take this one opportunity of writing to you in English. I wonder how you enjoyed my Turkish letter.

I tried to write my letter to you rather simply for translation purposes and it sounded quite like a fifth grade essay. It's a long, long time since I have had any word from the States. As I told our transportation man the other day, "I would be perfectly content, if I could only get some *mail*," which he promptly proceeded to misinterpret to the whole unit.

Apropos of which, let me tell you who is of our unit now. We are five men and nine women, at present. Down in Dr. Ward's house in Mezereh by the hospital live Dr. Ruth Parmalee, Dr. Ward and two nurses, Elizabeth Berry of Pawtucket, R. I., and Margaret MacLellan. Miss Harley of Pawtucket divides her time between Mezereh and Harpoot. The rest of us live up here, two girls, who came across with me, a nurse, a Miss Small from Portland, Maine, and four men, one of whom is our new director, Mr. Curt, who came in here April first.

We are all busy, with our small personnel, but we usually take our evenings off. The other night we took a beautiful moonlight horseback ride across country. And last week we had an outdoor supper party in a little grove of tall poplars down in a gulley—only I shouldn't disfigure the spot with such a name. A little valley between ridges of the mountain, where a little stream runs down and there grows a group of trees, is something to be appreciated out here. We stayed until the moon appeared over the mountain.

The weather has been very mild and comfortable for some time. The wheat crop is on its way and there are squares and oblongs of bright green all over the plain below us. The fruit trees have been perfectly beautiful, especially the almonds with their pink blossoms.

I am especially busy just now. I believe I always write that. The orphans' winter clothes are verily on their last legs, so I have endeavored to have the fourteen hundred here in Harpoot ready to make a presentable appearance to-morrow in their new summer clothes, as it is their Easter. I wish you could have seen the several hundred of them clamoring for shoes at my office door before half past seven this morning. I have tried to have the thirty-three hundred in good shoes by the end of this week. Many of these children must have started from their villages between four and five this morning in order to arrive here so early. Many of our orphanages, you know, are in villages surrounding Mezereh. It certainly is fun to be able to give these children their new clothes, especially the little ones.

Do you wonder why I started writing so late? I spent most of my evening fixing head scarfs as Easter presents for my forty Harpoot kitchen girls, all from the "Rescue Home." As you know, millinery bills are no terror, in fact do not exist, for the husband in Turkey. The Turkish woman, in the interior at least, wears a "charshaf," which, with a face veil, covers her completely. The Kurdish women usually wear very bright colored head coverings. Black or white is the thing in a city. We live in a city. All that I have to give for scarfs is unbleached muslin, so I looked in the market and found some thinner white stuff for these girls.

My kitchen girls work pretty hard, cooking soup for fourteen hundred twice a day and meals for fifty boarders (interpreters and other workers). A few weeks ago, on a certain holiday, they threw a rope around me, when I went into the kitchen in the morning, and only let me go when I had promised them something.

I guess this will have to do this time, as I am to get up at six to go to the Protestant service at 7.30, have breakfast and go to the orphans' service to see them in their new clothes. In the afternoon I think we women will call on the wife of the Harpoot police commissioner, who is about to leave for a new position in Arabkir. And at night the *Vali* or governor comes to dinner! It promises to be an interesting day.

Please remember me to all my good friends whom you can reach.

Ruth Grosvenor Woodis.

Harpoot, Turkey, May 1.

* * *

PARABLES OF SAFED THE SAGE

The Parable of Backing Up to Go Forward

THERE was a long freight train, and it stood upon a track, and it essayed to go forward, but it could not go. For the train was heavy, and the track was wet, and the wheels of the locomotive went round and round, neither did the sand enable them to grip the track.

And I stood and watched it, and I wondered if it could make its Get-away.

But the engineer was wise in his generation, and he backed up a few inches, and then quickly threw his lever ahead, and opened the throttle tolerably wide.

And the engine started ahead, and the first car started with it. And the second car felt the jerk a little later, and started also, and the third likewise. Then did all the cars fall in line, each one of them with a jerk and a change of its mind, and the engineer sat in his seat and whistled a quiet tune, for he had everything coming along fine.

Now what he had done was only this, that he gave unto himself the benefit of the fraction of an inch of slack that is between each car and its neighbor, so that he did not have to start the first car until the engine had gone ahead for the half of an inch, and the second car started not till the first was going. And each car gave unto him a little slack, and all the time the engine and the moving cars were gathering momentum. And by the time the last car started, it was with a jerk that overcame all its hesitation and then some.

Now there are plenty of good people who fail because they never learn this little trick. They undertake to start the Universe in the way it should go, and the Universe is Conservative. And they pull and puff and wear flat places on the rail, and get Nowhere. But the wise man learneth the value of a little slack in the Couplings, and even the wisdom of backing up a little that one may the more surely go forward.

* * *

DOES IT PAY TO ADVERTISE?

To the Editor of the Universalist Leader:

In your issue of May 21 under the heading, "Does it pay to advertise?" the writer notes the article from Portland, Maine.

We of Greensboro can given an excellent testimony to the power of advertising, for through this source we have established a Universalist church in the hotbed of Orthodoxy, and the fact that, in a period of some six months, we have from a start of only two families built up an organization of something like sixty members and associate members shows what can be done. Every Sunday we are gathering in new families, which goes to show that the system of educational advertising we are pursuing will build up a liberal church in any community.

We have probably done more advertising for Universalism, we have set more people to reading and thinking along a new line, than ever before in this section. We have changed the whole tone of the ministry and, in order to counteract us as much as possible, there is more preaching of the loving kindness of God from the pulpits of all churches in the last six months than in the previous twenty years. We have much comment on Universalism and the expressed wish that we will succeed from many who are not lined up with us, and almost daily the writer receives requests for literature from sections all over the state.

Our system of advertising is to take one or several sermons and boil them down or connect them up to make interesting reading from an advertiser's standpoint. If we do not have a few sermons ready, we sometimes take the *Leader* and work up something from it.

One of the things we have done here was to put the other fellow on the defensive. We put Universalism square up to the people, we showed where we were right and we put it up to the others to defend themselves. We do not attack the other man's belief but we do set forth our own so that it makes the man or woman who reads and thinks question the old theory.

By this system of advertising we are changing the theological views of an entire community. We are telling them truths they have only dimly thought of and, above all, we are placing Universalism where it keeps the others busy in explaining why we

are not right, and we are not put to the task of explaining why they are not right.

What we are doing locally could be done nationally. I have often thought that at an expenditure of $25,000 a year, Universalism could within two years be made the predominating religion of America, and I certainly think the time is here when some such effort should be made. We are demonstrating its value and we would to-day have a membership of upward of one hundred if we had a place or a home of our own that we might have a Sunday school and do the many things that are necessary, but this city is so crowded that we can not rent a place of worship except for Sunday evening services in a theater. Our only chance is to build a hut, which is a type of church very popular in the South, but this will require $10,000 and this is is our problem to-day.

Greensboro is the Gate City of the Southeast, it has a population of 20,000 within the corporate limits of four square miles, but the entire population of the city is 43,000. It has a population of almost two-hundred thousand within a circle of fifteen miles, and almost one half the population of the state within a circle of fifty miles. It is accessible from all directions by hard surface roads and its population is from every state in the Union, and there is no question but that it will be much the largest city in the state within the next ten years, and the logical center for Universalism.

F. G. Baldwin.

Greensboro, N. C.

* *

To the Editor of the Universalist Leader:

Our treasurer asked me to write you further in regard to our specially advertised services, with sermons by Dr. Albion on "The Five Points of the Universalist Faith." I might say that little can be told you beyond what was written you after the first service, and yet there is much more to be said.

First, let me say a word about the change in our own parish. We adopted the slogan, "The Church with a Welcome," and Dr. Albion was asked not to have any requests for cordiality in the calendar or from the pulpit. We alternated with having a group of six ladies and six men at the outside doors at ten o'clock on Sunday mornings, not using the same persons twice. They were instructed to let no one by without a greeting and a handshake, and they followed instructions literally. We had married couples —two at each inside door of the church—to greet people in the same manner when leaving the church. And on the bottom steps of the stairs were two Boy Scouts or two girls of about the same age to hand people an appreciation of their presence, an outline of the following services, and a cordial invitation to come again, this being printed on a little slip, using different colored paper and different type each week. The result I wish to note was in the cordiality of the whole parish. Some of them did not like it at first, but on the second Sunday everybody was shaking hands with everybody else, and it will be a long time before this spirit lapses.

Now, a word in regard to the change in the church members themselves. For the first time in the history of this church—to the extent of my knowledge—the church members have been looking for and interviewing people who were, or should be, considering church membership. Dr. Albion was especially requested to make no mention of church membership in any of his sermons.

We can not say a change has occurred in Dr. Albion, but we can say that never has he preached five sermons in succession the equal of the five which have just been given. He certainly has done his part in making the affair a complete success, and was delighted when we took in twelve members at the June communion, a time when we seldom take in over two—and these were the result of the effort of our own people.

On Friday night, ten days before Communion Sunday, we had a special church meeting. The attendance is usually less than thirty. This time over 100 were out, and the members took in pairs sixty-five names of prospective members. The next Sunday one couple were interviewed before they left the church by four different people. How could they stay out? They didn't.

The effect on the Bible school has been the same. No effort was made on Bible school attendance at all, but, instead of the usual weekly dropping off from the first of May, we had a steady increase in attendance, the last Sunday being 117 more than the preceding year, and an increase of forty-five being the record of the smallest Sunday. And all this month we have had perfect automobiling weather.

What more can we say? All this is the result of five insertions of a two inch double column advertisement in our three dailies, and the natural interest of everybody in the live topics of the Universalist Faith. Does it pay to advertise? Congress Square says "Yes."

Frank B. Cummings.

Portland, Maine.

* * *

THE ARMENIAN OFFERING

Cash previously reported	$43,627.75
Miss Nellie R. Minott, Evanston, Ill. (adoption)	5.00
W. F. Barnard, Oak Park, Ill.	30.00
J. H. Heald, Oak Park, Ill. (adoption)	5.00
Marion and Gertrude Woodworth, Oak Park, Ill. (adoption)	10.00
Kathryn Warren, Helen Wood, Eugenia Minor, Dean Academy, Franklin, Mass. (adoption)	18.00
Swampscott, Mass., Sunday school (adoption)	30.79
Mrs. Julia Goss, Glendale, Cal. (adoption)	60.00
Elgin, Ill., Church (adoption)	48.00
Rose Day, Newton, Ohio	5.00
Anna Tucker, Medford, Mass. (adoption)	5.00
Lowell, Mass., First Church and Sunday school (adoption)	60.00
Mr. F. P. Fowler, S. Orange, N. J.	10.00
Mr. and Mrs. Chas. Goldingay, Newark, N. J.	10.00
Miss Virginia Runyon, Newark, N. J.	10.00
Mrs. Leonora McNye, E. Orange, N. J.	10.00
Mr. Elmer Harris, Newark, N. J.	10.00
Clara Barton Guild, Newark, N. J.	10.00
Waltham, Mass., Church (adoption)	14.52
Orphans' Plate, Canton, Mass. (add.)	3.00
Brockton, Mass., Mission Circle (adoption)	15.00
Brunswick, Me., Church (adoption)	2.00
Dr. L. Ward Brigham, Chicago, Ill. (adoption)	10.00
Orphans' Plates, Riverside, Cal. (add.)	12.62
Orphans' Plates, Saugus, Mass. (add.)	1.25
F. Ellwood Smith, W. Somerville, Mass. (adoption)	15.00
	$44,037.93
Liberty Bonds, previously reported	350.00
	$44,387.93

Sunday School Offerings

Campaign, 1919-1920	$10,586.55
Campaign, 1920-1921	7,939.06
	$62,913.54
Supplementary List	6,462.06
Little Falls, N. Y.	72.00
	$69,447.60
Specified adoptions	646
Miscellaneous and supplementary lists	239
Sunday school	309
	1,194

RHODE ISLAND CONVENTION

Though the smallest state in the country geographically, Rhode Island is far from the smallest in other respects, especially when it comes to Universalist Conventions. The roll call of the eighty-fourth annual session of the Rhode Island Convention, held at the Church of the Mediator, Providence, June 1, showed representatives present from every church in the state. The opening devotional service was conducted by Mr. Leining, pastor of the church, and the Rev. R. R. Hadley of the First Church preached a strong sermon. A communion service followed, Mr. Leining presiding.

At the first business session, reports from the Executive Committee, treasurer and secretary of the Convention, as well as from the Women's Missionary Association, the Sunday School Association, Y. P. C. U., and Comrades, were read. All were cheering with their statistics of growth and accomplishment. The secretary's report was exceptionally fine and comprehensive. In it he stated: "Rhode Island has the 'one thousand dollar' habit in the support of the Japan Mission. We must, however, beware of thinking that this 'one thousand dollar' habit can not be increased to a 'two thousand dollar' habit." Indeed, this typifies the spirit of Rhode Island Universalists in all their activities, they are not content to sit back and rest on the laurels of one achievement, no matter how great that one may have been.

The afternoon session opened with the report of the chairman of the Credentials Committee, who stated that fifty-four delegates were present. Dr. Harold Marshall, Manager of the Publishing House, told of the work of the House during the past year, and stated that the Woonsocket parish had more than doubled its number of subscribers to the *Leader*. At the afternoon business meeting, the recommendations adopted included the following: That a committee of three on regional superintendency be appointed by the executive board, and that it be instructed to further the employment of a regional superintendent; and that a proper amendment providing for the addition of three women to the executive board of the Convention be duly published and acted upon at the next session of the Convention. A resolution was passed, a copy of which was to be sent to President Harding, favoring reduction of armaments and an international conference on this subject.

Officers for the year 1921-1922 were elected as follows: President, Charles A. Russell; vice-president, Rev. Charles P. Hall; treasurer, Carl B. Howland; secretary, Fred C. Carr; trustees, Florence E. Bullock and Rev. R. R. Hadley.

Dr. John Smith Lowe gave the address of the afternoon, telling of the success of the Crusade in the denomination as a whole, and giving practical suggestions for the systematizing of the drive for new members.

A joint session of the State Sunday School Association and the State Chapter of Comrades in the evening brought the meeting to a fitting close. Mrs. Victor A. Friend of Melrose gave an urgent and appealing message in the interest of the Sunday School, and Ralph E. W. Hunt, national president of the Comrades, gave an address which came up to his splendid reputation as a speaker.

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

JULY 3—THE EARLY LIFE OF SAUL

Acts 21-39; 22 : 3 and 28; 2 Tim. 3 : 14-15; Deut. 6 : 4-9

The Man in Miniature

Birth brings every individual into a threefold relation: racial, civic and religious. Thus Paul describes himself—Jew—Roman—Christian. These are all so interwoven in every man—as in Paul—that it is impossible to disentangle them even if one would. Identity and heredity are wrapped in race. Citizenship involves status in the state and contact with all its other citizens and all the common problems, more or less direct according to form of government, but never absent. Religion concerns itself with one's relation to Nature and Nature's God and is "made flesh" in all the contacts of both race and citizenship. These are the important classifications of human life. Into one or the other, or some interwoven complex of them, falls naturally every motion and emotion of the individual. And they are all seeded in the boy as later they are developed in the man. The importance of early education in all three glares at you in the chaotic conditions of our present day. We deprecate the isolation created arbitrarily by race, citizenship, and religious grouping, as the real interests of mankind everywhere are seen to be common. But we have all come out of the background of human education into this distinctive grouping. The new thought is that there are not five races, but one race—the human race—that citizenship (or nationality) must, in order to maintain its own integrity in any benevolent way, lead into the international, and that religion even if considered as Christocentric, must conceive its Christ as spiritual, whose potential counterpart is in every religious leader who has had any inspiring message for any part of the human family. The transformations of thought, violating all previous educational traditions, which "stand at the door and knock" imperatively to-day, are giants typified by Paul's miniature experience on the Damascus road, and later by his own apostolic ministry which included Gentiles as well as Jews.

Rights and Responsibilities

There are certain features that should be painted into this lesson, which, because of the date on which it comes being so immediately precedent to our national Independence Day, may logically be stressed in the terms of citizenship, but which are as precisely germane to the racial and religious conditions, problems, and suggested solutions. Suppose we state some of them thus: Heredity is no substitute for training; training is no proxy for reason; reason is no goal without action; and action is never more than partial without consecration. We, as Americans, inherit the very same kind of things which Paul is talking about with some pride in these words concerning his own citizenship. Yet it is often necessary, we are told by those who have had experience, to carefully examine an inheritance to see if it ought not to be refunded or reinvested for reasons of both character and profit. Some of the property may be in a "red light" district with which the inheritor does not want to be connected, even indirectly. That is only suggestive of many things that may be found in inherited conditions. We, as Americans, inherit a revolution that (born on July 4, 1776) was successful, and an attempted revolution that was unsuccessful (1861-65), a discovery that our own right of peace and comfort was inextricably bound up with our responsibility as in Cuba, and now we have achieved the record of a world-service in the late war. Military history comes most readily to mind. Yet it will not harm us on our national anniversary if we examine our inheritance and realize that in our very independence there were the seeds of interdependence as of states remaining "United," as of a neighborly hand of emancipation both near at home (1898) and twenty years later in France and Flanders. There is no isolation in the economy of God. Precisely as Paul found his Jewish birth, his Roman citizenship and his Christianity all woven together in the fabric of his life, so we find many new alignments just springing to visible fruition, that were nevertheless all the time potential in the things which, under another name, we have been fighting for. We christened them "rights." Now we are discovering that they are only members of the great human family whose true name is "responsibilities."

Non-Military Memorials

But the highest glory of American citizenship does not vest in the valor of the battle-field, splendid as that has been. It is in her development of peaceful methods in which ballots become the substitute for bullets. In these she has sought a platform big enough for "all men created equal," not merely all men in America, but all men everywhere. In these she has provided the machinery by which "the consent of the governed" may be

registered without force. Far from perfect yet, but nevertheless establishing the precedent by which progress can be peacefully worked out. Her history reveals interdependence as essential to any desirable independence. Thirteen colonies, vastly differing from each other in almost every way, stood together, else we had not had the United States. Her independence therefore, by this reorganized interdependence, becomes an illustration of the possible methods of an international association which may eliminate war and its ways of force. These great national procedures are all in miniature revealed in the apostle, born a Jew in a Gentile city, somehow (just how is uncertain) a Roman citizen also, become a Christian. An educated man who does not consider his education in terms merely of self, but of service. Neither does he consider it in the terms of a completed whole, but is able to see the heavenly vision and honest enough to "obey" such a vision when he sees it. There is no isolation in the economy of God. There is the endless chain of cause and effect, the effect becoming another cause, and so on to the perfect day. Elements that man in his finite classifications thinks entirely antagonistic to each other God relates in some evolving harmony. That the importance of race and of religion is always to be reckoned in the terms of all-human service is just as obvious as these deductions from Paul's citizenship being typical of our own national anniversary and its modern lessons. These can be worked out also for teaching. Then the passages from Timothy and Deuteronomy can be added to show the importance of training, or education, in all three of these lines, race, citizenship, and religion. To get Universalism in any of them we need to begin with the children. Adult conversion is never easy. Even Paul's version of Christianity was not exempt from some of the limitations of his inheritance and early education. It differs from Jesus in many places, but sincerity is not one.

* * *

NOTES OF THE MORNING

Caught through the Early Mists by a Staff Reporter

Artificial Denominationalism

To a certain degree Dr. Clark's hope for the movement (the Y. P. S. C. E.)—when he realized that unintendingly he had started a movement—was disappointed as denominational selfishness took alarm at the interdenominational mingling of the young folks which speedily became the great note of Christian Endeavor conventions. The artificial creation of denominational societies—artificial because the young people themselves never desired any such thing—was no credit to the Christianity of church leaders of that period. And it is a matter of profound gratitude to-day that the Presbyterian Church escaped (though but narrowly, it must be confessed) the pull of forces which would have included it in the list of bodies trying to protect their sons and daughters from the supposed perils of a larger Christian fellowship. But there is still greater gratitude to be paid to the overruling Lord of the Church for the essential defeat of those narrow machinations. Even where they won in form they failed in purpose. Young people secluded in denominational societies felt nevertheless the currents of unity set flowing by the Christian Endeavor tide. And to-day the backbone of sentiment in favor of unified Christian action is found in all denominations among men and women who grew up through these modern societies for young folks, whether in Christian Endeavor, or in some denominational form. Whatever else the movement has accomplished, this alone is sufficient to mark it as providential. (*Editorial in the Continent.*)

What Critics Fail to Realize

For some years leaders in the General Council, including the late Dr. Schmauk, realized that a negative, exclusive attitude toward other Christian bodies could not be maintained without loss of confessional power in the Lutheran Church itself. They felt, moreover, that it negatived the declaration of catholicity as expressed in its own Confessions and closed the door to unity in the faith. They realized that insistence upon aloofness was playing into the hands of the very unionism it was intended to counteract. They, therefore, welcomed the effort to establish contact on a sound Lutheran basis. It had been hoped that the bodies represented in the National Lutheran Council would be ready to join in this effort. It would have done much to give Lutheran confessionalism a place of influence and power in American Protestantism. It is easy to understand why they were not ready, and we do not impugn their motives, nor resent their non-participation. But neither will we shirk the larger responsibility, which we believe to be resting upon the Lutheran Church as a whole, to bring the impact of our faith to bear upon Protestant Christianity beyond the bounds of our own Church. Our critics have thus far failed utterly to realize the significance of the world-wide longing for Protestant reunion. This longing every Christian should share; but the basis upon which it is sought and the methods whereby it is to be attained, no Lutheran can endorse without a denial of his faith. It is unionism, and not unity, that is being sought. (*Editorial in the Lutheran.*)

What Makes the Sabbath Holy?

The first hindrance to rational Sabbath keeping is the old, old fault of excessive devotion to an institution. This is what Jesus Christ collided with when he discussed the Sabbath with the Pharisees. They were so tremblingly afraid of losing this law-marked thing called the Sabbath that they surrounded it with a towering wall of "don'ts" for its protection. But Jesus exposed their moral stupidity in one sentence: "The Sabbath was made for man and not man for the Sabbath." Jesus was not concerned about the Sabbath as in itself a sacred object. It did not appeal to him as a tradition or an heirloom. He was interested in it in just one way—the Sabbath helped men. He approved everything that helped. . . . A closely related difficulty is the indefiniteness of church opinion as to what the fourth commandment means by "holy." The Hebrew root, as scholars often state, signifies something separated. The children of Israel doubtless understood that anything marked "holy" must be set off by itself and not touched save on strictest necessity. Their altars were holy in that sense. And that has been very largely the nature of Christian reverence for the Sabbath. The center purpose of the fourth commandment is to insure to men one day of freedom every week from the exactions of economic toil. Let the Church then stress most of all this kindly thought of the good Father for the toilers of the world. Another complication is the general failure of church people to define to themselves the line of distinction between the obligation of the Church and the obligation of the state toward Sunday. . . Quite certainly no laws belong on public statute books which merely ratify private spiritual obligations. Government can not enforce religion. (*Editorial in the Continent.*)

Church Unity Not in the Image of Lot's Wife

This overemphasis on the historical creates a burden which the cause of Christian unity ought not to be compelled to bear. Unless the minds of church union advocates are emancipated from it their enterprise will be vitiated beyond repair. Its assumptions are fallacious, and its results sterile. We must remember that the causes out of which the movement for Christian unity springs are not historical but contemporary causes. The desire for unity is a modern passion. The demand for it arises out of certain conditions which did not exist, or were not perceived to exist, until our own day and generation. The hope of unity is based upon the partly conscious, partly unconscious, sense that we have passed away from the old distinctions and that those distinctions no longer apply. . . . We are in a creative dispensation. All things are becoming new. . . . That ideal is the Kingdom of God as conceived by Jesus. The Church is the instrument of the Kingdom of God. It is a social, human objective institution, definable sociologically, just as the family and the state are definable . . . History—and this is the gist of the matter—has failed to give us unity. Why bother her further? Why seek the living among the dead? Unity is a present, urgent duty. Why wait until ecclesiastical conferences allow us to practise it? Why not let the dead past bury its own dead, while we rise up and follow Christ? (*Editorial in the Christian Century.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

A STATE OF MIND

If you think you are beaten, you are.
  If you think you dare not, you don't.
If you'd like to win, but you think you can't,
  It's almost a cinch you won't.
If you think you'll lose, you've lost,
  For out of the world you find
Success begins with a fellow's will—
  It's all in the state of mind.

Full many a race is lost
  Ere ever a step is run;
And many a coward fails
  Ere ever his work's begun.
Think big and your deeds will grow;
  Think small and you'll fall behind;
Think that you can and you will—
  It's all in the state of mind.

If you think you are outclassed, you are;
  You've got to think high to rise;
You've got to be sure of yourself before
  You can ever win a prize.
Life's battles don't always go
  To the stronger or faster man,
But soon or late the man who wins
  Is the fellow who thinks he can.

The Addressograph-er.

THE GREEN GLASS BEAD

PAULINE and her doll, Deborah, were going to a lilac tea when they met Stacy Poole and his patchwork cow. Every one called the Poole cow the patchwork cow because of her gay red-and-white coat. She had broken out of the pasture only a few minutes ago, and Stacy was driving her back.

Pauline looked so fine that Stacy stopped to stare. She had on her homely old brown gingham, to be sure, but over it she wore a long double string of bright beads of all sizes and colors.

Pauline looked pleased. "I found a big box of beads in the attic," she explained, "and made myself a necklace, because I hadn't any new dress to wear to Norma Thurlow's lilac tea."

"What's a lilac tea?" asked Stacy as he examined the strings critically. "Look, Pauline; how much will you take for this big bead?" He put his finger on a large bead of sparkling green glass.

"I can't let anybody have that one," Pauline answered quickly. "O Stacy, do make the patchwork cow behave herself!"

The patchwork cow was leaning down to chew a fold of Pauline's dress in a way that pet cows have. As Pauline pulled away from her she threw up her head. The long necklace caught on one of her sharp little horns, and the string broke with a snap that sent a shower of beads all the way across the road.

"O dear!" wailed Pauline. "Look what your cow has done, Stacy! I haven't a single pretty thing to wear to the lilac tea!"

Stacy began hurriedly to pick up the beads. The patchwork cow calmly watched him.

"We'll find most of them, Pauline," Stacy said. "Look, here's a piece of string with beads enough on it to make a necklace for your doll, anyhow."

He wound the piece of string round Deborah's neck, and Pauline smiled in spite of her grief when she saw how pretty the beads looked against the doll's blue dress.

"There," she cried. "I don't believe any of the girls ever thought of necklaces for dolls! If I can find beads enough, I'll make a string for every doll at the lilac tea."

Stacy was much relieved; he said it was a fine idea. They managed to find a good many of the beads in the wide, hard road. Stacy found the big green one; he looked at it a little wistfully as he gave it back to Pauline.

"Now, if you come with me to Norma Thurlow's garden, you'll see what a lilac tea is," Pauline told him.

And away they went up the road and the patchwork cow tagged along behind.

In Norma's garden six little girls with their dolls were gathered round a little tea table that was set out in the shade of some blossoming lilac bushes. The table was trimmed with lilacs; in the center was a large frosted cake on a pink china platter.

Stacy looked at the cake out of the corner of his eye. "If you say so, Pauline," he suggested, "I'll help string the beads. The cow will graze round by herself near by without giving any great trouble, I think."

"All right," Pauline agreed. Then she turned to the other girls. "Who wants a string of beads for her doll?"

Every girl there wanted one, and said so at once. They were delighted.

"Stacy thought of the plan," Pauline said as she took her seat. "And so we must let him help us string the beads."

They all fell to work with a will. As fast as they finished the necklaces they hung them up on the lilac bushes to see them sparkle in the sunshine. Now and then Stacy was obliged to stop work to get the patchwork cow away from the pansy bed or to shoo her out into the road when she reached up to nibble at the lilac bushes. But he managed to do a good deal of work all the same.

At length the task of stringing the beads was done. Then, just as the last doll had been decked out in a sparkling new necklace, Pauline missed the green glass bead. She had strung it on a piece of yellow ribbon and hung it all by itself as high as she could reach on the white lilac bush—for something special, she said. Now it was gone.

"You hid it to tease me, Stacy Poole!" cried Pauline. Stacy looked offended; but he made no reply.

They searched for the bead in the grass; but that was like looking for a needle in a haystack, be-

cause bead and grass were almost of the same shade. They did not find it.

"You've spoiled our lilac tea, Stacy Poole!" scolded Pauline.

Stacy turned his back and walked out to the roadside where the patchwork cow was eating grass. Norma looked after him and felt sorry. After all, how did Pauline know that Stacy had taken the bead?

"Come back, Stacy!" she called. "We're just going to cut the frosted cake."

"No, thank you," Stacy said stiffly.

He took the patchwork cow by the horn to lead her away. Then he gave a shout that brought all the girls running to see what the matter was. Fitted neatly round one of the cow's sharp little horns was a piece of yellow ribbon, and on the ribbon sparkled a green glass bead.

"It must have caught on her horn when she reached up to bite at the white lilac tree!" cried Pauline. "Take it, Stacy. I was saving it for you all the time."—*Mabel S. Merrill, in Youth's Companion.*

* * *

SPRING

Bertha Houston

Oh, the pipes of Pan are calling,
  And I'm going by and by
To dip my feet in the mountain brook
  While I lift my face to the sky—

That sky with its dash of splendor—
  Blue, and purple, and white—
Which makes of small moment Life's fever and fret,
  For I drink in the Spring's delight.

I'll watch the clouds as I lie on the grass,
  With my face turned up to the sky,
And the leaves of Life's book will turn backward,
  And Youth's fairest dreams will draw nigh.

I can see a castle beneath the sun,
  And a crowned king standing by,
And they float and change as the moments go
  As swiftly as you and I.

Why, the king, he has lost his crown, my dear!
  And he's standing there alone;
And it's not very long till his head comes off,
  And how tiny his body's grown!

His head in a moment has disappeared,
  And his feet have gone astray,
And I pretty much fear he is *all* apart,
  And he'll never come back, but he may.

Oh, I've watched the clouds thus many a day,
  In the summers of long ago,
Play just such tricks with their shifting shapes
  As they drifted to and fro.

And I wonder how much that picture holds true
  Of the life that we live down here—
Its high ambitions, its changing forms,
  And its pleasures that disappear.

But the clouds do not live, and the clouds do not love,
  And they've never been known to declare
Why they come and they go, and they drift to and fro,
  Knowing nothing of pleasure or care.

But the life we live here is much more like the tree
  As it pushes its roots 'neath the sod,
Groping blindly in darkness for water and food—
  The first step in its journey toward God.

In the darkness and depth of the life that now is
  Is the root of the life we shall see,
And the branches can't bear till the roots have dug deep
  To make perfect the fruit that shall be.

Ah! the sunshine smiles down in the aisles of the wood,
  And I'm happy to know I am there;
And I don't care what happens, for I'm thinking God thoughts,
  And I know His creation is fair.

* * *

A NEW EXPERIMENT IN DEMOCRACY

At last the time has come when "women workers in industry"—those who work with the tools of their trade—are to have an opportunity to go to college. At the suggestion of President Thomas, the directors of Bryn Mawr have agreed to loan the college for the summer as a "Summer School for Women Workers in Industry." For eight weeks, the main lecture hall, two dormitories, the library, the athletic fields and gymnasium of this lovely college will be turned over to the uses of a summer school. Seventy women, chosen by local committees throughout the country from industry at large, have been granted scholarships to the school. These students will live under the same general conditions as the undergraduates of Bryn Mawr. Groups of alumnae will live with them, acting as tutors, teachers of sports, and leaders of student activities. They will take up one of two groups of studies—literature and history, or labor, economics and law. Every student must study English composition, hygiene, physiology, public speaking and the history of the world.

The overwhelming enthusiasm with which both the Bryn Mawr alumnae and the working women greet this new experiment is proof sufficient of its worth-whileness, and evidence, too, of the growing solidarity between women of all classes. It reveals simultaneously the desire of the college woman to share with and learn from the worker, and the longing of the worker for a knowledge of the humanities, and for courses in art and literature, and her hunger for higher culture in general.

A joint administrative board composed of representatives from both the directors, faculty and alumnae of Bryn Mawr, and from industry, chosen with the help of Miss Mary Anderson, Director of the Women's Bureau of the Federal Department of Labor, will manage the school. On the advisory committee are such women as Miss Florence Simms, of the industrial section of the Y. W. C. A., and Miss Jean Hamilton of the National League of Women Workers. Mr. Henry Clay of New College, Oxford, will help in establishing the teaching policy and curriculum and will teach several weeks. His experience in workers' education in England, where much greater progress has been made than in America, will be invaluable.

Who can say how far-reaching will be the results of this new adventure in education? It may not be long before other colleges will be following the example of Bryn Mawr. Imagine the good which these girls, who may have left school when mere children to go to work in factories, will derive from eight weeks of stimulating study, healthy exercise, joyous recreation and happy companionship on the lovely Bryn Mawr campus. Safe also to say that the Bryn Mawr alumnae will learn something fundamental of life from their association with these working girls, who, through no fault of their own, missed the advantages which they themselves have accepted without a second thought as their rightful heritage.

* * *

A little boy was being reproved by his mother. His mother told him that what he had done was not kind, it was not Christian, and the little boy said, "We are not Christians, mother, we are Congregationalists."—*Congregationalist.*

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

SHINN MEMORIAL CHURCH, CHATTANOOGA

The board of trustees of the Shinn Memorial Church voted early in the year to hold either a two or three weeks revival beginning the 1st of May, and in accordance with that vote Rev. H. T. Crumpton, of Brewton, Ala., was engaged to do the preaching. He reached Chattanooga the morning of April 30, and was entertained by one of our families during his entire stay, his meals being furnished by the parish, and by different families.

The meetings were advertised extensively by the use of dodgers, and the newspapers were generous in their space. The opening congregations were not as large as had been expected, but the interest was cumulative, and the numbers increased each evening. On Sunday, May 8, there were 150 people present at each service. Dr. Crumpton was brought up a Baptist, and for twenty years served that denomination as a preacher. He was able, therefore, to present the universals of Universalism in Orthodox language, and more strangers and visitors heard him than have been in the church since the new building was erected. Rev. Harold Scott, being in the city, was invited by Dr. Crumpton to preach in his stead on the morning of the 8th, and he delivered a very strong doctrinal address. As it was necessary for Dr. Crumpton to return to Alabama Friday, Mr. Scott consented to occupy the pulpit that night, and the employees of the A. Nash Company were present in a body to hear him. On Sunday, May 15, Rev. J. E. Willis, pastor of the East Lake Congregational Church, delivered an interesting sermon on "Death." And in the evening Mr. Armon Cheek, who is studying with the pastor of the Shinn Memorial, preached a very clear and convincing sermon upon the topic, "Are Universalists Infidels?" Several of those present stated that he made Universalism clearer than any of his precedessors.

The members of the church raised $170 to pay for the meetings, and no one outside of the membership was solicited. We presented Dr. Crumpton with $135 to cover his expenses and to give him a substantial sign of our appreciation of his work. During the meetings the total attendance was 1049, and one young lady united with the church. The people were very much pleased with the meetings, and we feel that Dr. Crumpton stirred us to renewed activity. Through the liberality of the press of the city we received great publicity, and the ultimate results should be most beneficial. We are now looking forward to another similar series next year.

Respectfully submitted,

George A. Gay, Pastor.

FROM A RECENT LETTER FROM MISS KIRK

Several more pupils have joined the night school so that our registration now is close to the two hundred mark. Some of them will undoubtedly drop out but at present the enrollment is very large indeed. . . .

We have received word that the bell sent for the church has arrived in Japan. It will be the only church bell in Shozuoka and the first Universalist bell in all Japan. . . .

I like Shizuoka; the foreigners here are very friendly and kind, the climate suits me very well indeed, and the work seems to be going fairly well. It all makes for contentment though there are many improvements I would like to see and some of them I hope to see before I leave. . . .

We had seven little trees given us for the church yard, also a beautiful wistaria. The first was from a member of my Bible class and one of the teachers in the Night School and the second from a Shinto priest.

* *

We receive with deep regret the resignation of Rev. J. L. Everton, missionary in the Clinton circuit in North Carolina. Mr. Everton has worked valiantly and successfully for nine years in the field. He resigns because of ill health.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* * * * * * * * * * * * * * * * * * * *
* NOTES MNEMONIC. 17. June *
* 25. Remember that the General *
* Association needs information about *
* your membership. Blanks are be- *
* ing sent to all schools to be filled *
* out and returned on July 1st. *
* * * * * * * * * * * * * * * * * * * *

THE WRONG HILL

We regret an error in our report of Sunday school offerings for Armenia. A gift of twenty dollars was credited to Winter Hill, Somerville, Mass., instead of to Highland Ave., Somerville. Both schools have a liberal spirit.

* *

A SLOGAN FOR PATRIOTISM

July is a good month to teach patriotism, not the narrow and selfish provincialism that sometimes takes the name, but a patriotism with broad vision and Christian ideals. Our slogan ought to help fix right ideas in the minds of scholars old and young. "Save America. To Lead in Sympathy. To Lead in Sacrifice. To Lead in Service."

This motto will appear in most of our schools on the day before the Fourth of July, when every one will be receptive to a talk about our country. It will be well to bring out ideas of how America can be saved. By force of arms? By amassing national wealth? By education? By developing world friendship? By spreading Christianity?

The three subordinate lines of the slogan ought to impress the unselfish nature of any patriotism that is worthy of the name. The speaker will have opportunity to show the folly and unworthiness of the vainglorious and self-seeking types of patriotism and to teach that the same principles ought to underlie national character as individual character.

"America, the Beautiful," the noble hymn by Katherine Lee Bates, may be recited or sung.

* *

AS IT APPEARS TO A STATE SUPERINTENDENT

. The strength of the Church for the present and the promise for its strength in the future lie in the earnestness with which it nurtures the School for Religious Education. Every well established church in every city or town of considerable population should foster at least one Mission Sunday School. The best tonic for the home school is the mission school. Several instances are at hand where failure to take advantage of opportunities for the establishment of mission schools not only has lost a new field to our Church but has resulted in other Churches being established. In this coming year we should aggressively go out and discover the place for this type of work and then establish ourselves for a constructive campaign in religious education.

Rev. George E. Leighton, D. D., in an address before the Boston Ministers' Meeting.

* *

SEND FOR A CATALOGUE

The Loan Library is one of our most popular enterprises, its service being doubled during the past year. Now we have issued a new catalogue, listing scores of new and very valuable books. In September we shall mail copies to all pastors and superintendents, endeavoring to send it at just the time when leaders are seeking guidance for the work of the new year. In the meantime, we shall be very happy to supply copies to any workers who may wish to borrow volumes for summer reading.

Young People's Christian Union

DIRECTOR'S DATES

July 13-19, National Y. P. C. U. Convention, Chicago.

July 20, Consolation Church, Ky.

July 21, Crofton, Ky.

July 22-31, Southern Institute, Chattanooga, Tenn.

Aug. 7-21, Y. P. C. U. and S. S. Institute, Ferry Beach, Me.

Aug. 31-Sept. 4, Y. P. C. U. Institute, Murray Grove, N. J.

Sept. 12-17, Mid-West Sunday School and Y. P. C. U. Institute, Chicago.

* *

A NEW RECRUIT

"They say" that midsummer is an impossible time for church work, especially in the cities, but, like many things that "they say," it isn't true, at least always. Certainly it is not where the new spirit in the Y. P. C. U. is leading the way. The latest evidence of this is the organization of a Junior Union in Detroit, Mich.

Here in the office we are holding our breath as the local Union reports are beginning to come in, to see just how large the gain in Y. P. C. U. membership, Senior and Junior, is this year. The Senior Unions organized this year and already reported have a total membership of 355.

* *

CONVENTIONS WITHOUT BUSINESS

Last week Dr. Huntley and I had the joyful privilege of motoring through Vermont, visiting the four district association meetings held on four successive days, the Northern Association at Woodsville, N. H., just across the Connecticut River, the Central at the Federated church in Richmond, Vt., the Green Mountain in Hosea Ballou's old church in Barnard, and the Windham and Bennington at Guilford, with a postcript in the way of a young people's rally at Brattleboro in the evening.

These Association meetings, unencumbered with details of business, have little resemblance to our more recent conventions. Church policies and the attitude of the church toward modern social questions lead to long, and frequently profitable, discussions, and it would be a grave error to eliminate these. But the very fact that time is spent in these necessary and vital discussions leaves little for an exchange of views on other and less pressing matters, and still less for that leisurely friendliness which is not only a delightful experience while it lasts, and a pleasant memory afterward, but is of real value in building a stronger church.

Christian fellowship depends in some measure upon intellectual agreement on the great fundamental truths of life; it also depends to a certain extent upon willing co-operation in meeting the pressing needs and problems of the modern world; but it depends much more upon the cultivation of mutual acquaintance and friendship. The ties that bind our hearts in Christian love are not formed in the midst of debate on theological or social questions, but when we can talk and sing together, or walk under the trees, or put our feet under the same table, or ride together over the hills. The Universalist Church in Vermont and the Province of Quebec is a stronger Church to-day because of these association meetings.

* *

LIVING THE TWENTY-THIRD PSALM

Except for the fact that our table was spread only in the presence of our friends, we lived almost every verse and phrase of the Shepherd Psalm during those four days. We did not want for anything, either material or spiritual. There was perfect weather, abundant hospitality, good roads, and the finest of human fellowship, the kind that leads one naturally and inevitably to a consciousness of fellowship with God. There were green pastures wherever we went, and the cattle upon a thousand hills. These made possible several exciting games of Wayside Cribbage, with Dr. Huntley and Mrs. Fortier pitted against Mildred Fortier and the Director of Young People's Work, with Clifford Stetson as umpire and the Superintendent of Vermont and Quebec as chauffeur.

Here and there were the still waters, one of the most beautiful being Silver Lake, which was not far away as we sat under the trees eating a picnic lunch at Barnard. The days spent out in God's sunshine restored our souls and bodies, too, and it is difficult to see how these beautiful ways could be anything else but paths of righteousness, although I was told that there were some people in Vermont whose ways would not square with the ordinances of God. It is unbelievable, and I did not meet any of that sort, but perhaps they exist.

Sometimes our way led through valleys of shadow, especially the narrow trail winding through Williamstown Gulf. This is a usage of the word which I have never heard except in Vermont and the Bible. It was this kind of a gulf that was fixed between Dives and Lazarus.

So goodness and mercy followed us all the days, and the trip to the Vermont Associations will linger long in memory as one of the happiest among many.

* *

AN ORDINATION SERVICE

The evening after my return from Vermont I had the privilege of participating in the ordination service of Edgar Walker in the First Church in Cambridge. This is the only ordination service except my own that I have ever attended, and I could not help contrasting the two.

This was held in a large city church, with a congregation of two hundred present on a beautiful summer Sunday evening; mine was held in the little church in Americus, Ga., where thirteen people gathered on a stormy winter night in the middle of the week. Here was all the richness of service that organ and violin and trained musicians could give; there was nothing but the simple music that came from friendly hearts and voices. Here were six ministers upon the platform, four of them denominational officials; there was no one but one of our older Georgia ministers, sent to give the right hand of fellowship, and Dr. Shinn—but he was a host in himself.

But we were both ordained, and last Sunday evening the Universalist Church gained a minister whose power and influence is strong to-day and will grow stronger through the years, as he continues his task as a good soldier of Jesus Christ.

Stanley Manning,
Director of Young People's Work.

Boston, June 14.

For the Quiet Hour

"No man owns the fragrance of the flower, nor the beauty of its bloom. They belong to man as a gift from God."

With the mystic, God ceases to be an object, and becomes an experience.

Dean Inge.

"A Persian missionary, itinerating, stopped over night at a village. Her host, a man who has had no Christian fellowship except in a few brief trips to Teheran, asked her the meaning of the Lord's Supper. It was explained. Then he said: 'I didn't just understand, and in order to make no mistake I have been eating all my food in remembrance of him.' "

It is in the discharge of the quiet duties of the family, in the unostentatious charities and the unromantic heroisms of the home, in the trifling services rendered almost without thought and received almost without recognition, that most of us have to do the will of God.

R. W. Dale.

Consider religious books. Read them. The danger of our generation is that we read papers, but not books. Papers pass; books abide. The residents are books. They who mean to be residents of times and eternities would do well, therefore, to read permanent literature. If all Christian people could be prevailed on to read religious books, we should not be so fluttery, so apt to catch each peevish gust of passing unbelief, and malbelief.

Bishop W. A. Quayle.

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

The Kingdom Round the Corner. By Coningsby Dawson. Picture jacket, frontispiece. $2.00.

Lord Taborley—Tabs to his familiars—having been discharged from the hospital and "demobbed," comes home on a blustering March morning to the fulfilling of the dream that Terry Beddow will meet him and their wedding will be at once, as she promised the night before he went. Terry meets him, but in an Army Staff car, "loaned by a friend at the War Office," and when later he meets General Braithwaite, who is quite evidently high in Terry's favor, he recognizes his former valet! There we are, plunged into the very middle of the story.

Now two other women appear—Maisie Lockwood, who has had three husbands, and Lady Dawn, her sister, "the most beautiful woman in England." Also, there is Ann, Lord Taborley's maid, who has kept up the small prim house in Brompton Square during his absence so that he finds it in a state of shining specklessness, and who before the war was engaged to Braithwaite. And the story twists and turns in unexpected ways, and in helping others to find their kingdoms Tabs finds his own, and lives his "round the corner philosophy:"

"I believe that we find everything that we've lost or longed for, if we'll only press on. Everything that we've ever loved or wanted waits for us further up the road, round some hidden turning. . . . The whole trick of living is to . . . march forward with the appearance of success, no matter how badly other people say you've been defeated. More often than not, we're nearer our hidden corners than any of us guess; it's the pluck to struggle the last hundred yards that swings us round the turning and wins our kingdoms for us."

The Golden Answer. By Silvia Chatfield Bates. Picture jacket. $2.00.

Some flowers, some people, and some books have a fragrance, and here is one of the books.

Amos Fortune, "a young-looking, tall, slight man of a compelling presence," is a clerk in a bank which he calls the South Sea House, and under the name of Jeremy Pride has written essays printed first in a magazine and afterward collected in book form, and is writing "Avalon." He lives in a small white house at the head of a lane, with a honeysuckle vine and a garden, and little seven-year-old Harmony whom he is bringing up, and old Johanna who keeps the house and makes such feathery light biscuits that Amos shouts, "Shut the windows, Harmony, before they fly out!"

Into the quiet neighborhood comes Christina Ware, named by Amos and Harmony the Discreet Princess, who proceeds to give a play in which Harmony is a fairy and Amos, at the eleventh hour, offers to play the Fool, Philip Dana having dropped out; and the Fairies and the Fool make the play, and Amos's life is changed.

There are other interesting characters—Hilda Martin, a charming girl; her mother, who "was born to fuss over a man, and there never yet had been one who did not like it;" Charles Mowatt Brent, a big blond man with friendly blue eyes who does much good with his wealth; Mr. Truebee Lark, who loves flowers, and his twin sister Zinnia, who can not leave her home where the time is told by ship's bells to come and live with him. The title is from Masefield's lines:

"We were at sea with all our heart's desires:
Beauty and friendship and the dream fulfilled;
The golden answer to the deeply willed,
The purely longed for, hardly tried for thing."

Mystic Isles of the South Seas. By Frederick O'Brien. Illustrated. Picture jacket. $5.00.

The scene of "White Shadows" was the Marquesas Islands, and "Mystic Isles" pictures for us beautiful Tahiti with all its romance and charm and its life so strange and different from the well-ordered existence we know. It is a real rest and tonic to take an imaginary journey to the fascinating islands of the far Pacific; and this is not a mere travel book but a magic carpet on which we fly, leaving care and busy-ness far behind us.

The Golden Goat. Translated from the French of Paul Arene by Frances Wilson Huard. $2.00.

The publishers truthfully describe this book as unique and refreshing, and M. Anatole de France says of it: "I had never read a modern book which conveyed to me, as much as did 'The Golden Goat,' the idea of antique beauty, of Greek poetry in its first flower, its fresh newness." It is the third in a series of Mrs. Huard's translations, the other two being "Collette Baudoche" and "Military Servitude and Grandeur," and is a charming tale of buried treasure, to which the Golden Goat points the way, and of two lovers who renounce the treasure that they may live and be happy; and it is written in beautiful prose, which Mrs. Huard has now Englished for us.

Legends. By Amy Lowell. $2.00.

"This book, then, is a book of legends. The stories in it are neither new, nor old; they are perennial, this is my version, as the next man will have his and so on forever. Some I have left more or less in the settings in which I found them, to others I have given a new environment, some I have never either read or heard, they come out of an atavistic memory, I suppose. Stories, as such, they emphatically are not, since all have that curious substratum of reality, speculative or apprehended, of which I have spoken. But searchers for exact folk-lore need not look to me, there is nothing exact to be found here. I have changed, added, subtracted, jumbled several together at will, left out portions, in short, made them over to suit my particular vision. A poet is the most contradictory creature imaginable, he respects nothing and reveres everything, but what he loves he makes his own. And this then is just the touchstone of the true legend, it can be made over in any image, but always remains itself."

Thus Miss Lowell in her preface. And each legend, be it of Peru, China, North America, Yucatan, Europe, England, or New England, has its own color, tempo and atmosphere and is rich in originality and felicitous phrasing—altogether a delightful and varied programme. "A Legend of Porcelain" is the high-light in the volume, and begins with these lines—

"Old China sits and broods behind her ten-thousand miles-great wall,
And the rivers of China crawl—crawl—forever
Toward the distant, ceaselessly waiting seas."

Seven o'Clock Stories. By Robert Gordon Anderson. Illustrated. Picture cover and jacket. $2.50.

This is a chain of stories for children from five to nine about three happy youngsters who live just now, not once upon a time. Jehosophat is seven, Marmaduke is five, "going on six," and little Hepzebiah is "half-past three," and their home is in the country and their pets are many—Rover the big dog, and Wienerwurst the funny little one, Mr. Stuckup the turkey, Miss Crosspatch the guinea hen, the chickens, ducks, geese and swans, a peacock—the Party Bird because he is so dressed up—the cows, and the horses from old Methuselah down to the little colt, all legs. And there is Frank, whom they call the Toyman, who makes marvelous toys for them, and whose pockets are so full of all sorts of things that Mother compares them to five-and-ten stores. Mother is just what a mother ought to be, with kind and shining eyes and soft cheeks, and Father is very strong and "when he laughs, Marmaduke thinks it sounds like the church bells on Sunday."

The pictures are by E. Boyd Smith, who did that wonderful Noah's Ark, and Circus, and Railroad Book, and the stories were first told to the author's own children.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

July 13-19. National Y. P. C. U. Convention, Chicago.

July 16-Sept. 5. Murray Grove, N. J.

July 22-31. Chattanooga Institute.

July 30. Maine State Field Day, Ferry Beach Park.

July 31. National Comrades Sunday, Ferry Beach Park.

July 31-August 21. Ferry Beach Institute.

Aug. 12-14. Texas State Convention, Elgin.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported	2,926
New Haven, Ct.	1
Livermore Falls, Maine	10
Arlington, Mass.	2
Canton, Maine	2
Little Falls, N. Y.	15
Providence, R. I., First	4
Barre, Vt.	11
Meriden, Ct.	5
Total	2,976

CHRISTENINGS

Before reported 163; Bridgeport, Ct., 12; New Haven, Ct., 15; Auburn, Maine, 13; Livermore Falls, Maine, 4; Kingfield, Maine, 4; Arlington, Mass., 10; Beverly, Mass., 10; Boston, Mass., Grove Hall, 2; Franklin, Mass., 8; Leominster, Mass., 8; Lowell, Mass., Grace, 15; Salem, Mass., 19; Springfield, Mass., Second, 18; West Somerville, Mass., 7; Kinston, N. C., 14; Claremont, N. H., 16; Nashua, N. H., 7; Cortland, N. Y., 1.; Little Falls, N. Y., 10; Southold, N. Y., 4; Providence, R. I., First, 5; Barre, Vt., 18; Washington, Vt., 21; Methuen, Mass., 3; Chelsea, Mass., 7; Kent, Ohio, 3; Muncie, Ind., 4; Melrose, Mass., 11. Total, 432.

PERSONAL

Rev. W. H. Skeels of Denver, Col., has recently been elected secretary of the Denver Ministerial Alliance.

Rev. Merrill C. Ward of Jamaica Plain, Mass., received the degree of Doctor of Osteopathy from the University of Massachusetts, June 8.

Indiana

Salem.—Rev. H. C. Beckett, pastor. The annual all-day meeting and also the Children's Day services were held June 5. Sunday school was at ten o'clock, in charge of Roy E. Moseley, the twenty-year-old superintendent, who has so successfully directed the school during the past year. A service of worship followed, when the pastor, Mr. Beckett, preached. Rev. S. C. Mock of Indianapolis, Rev. Pearl M. Patrick of Oaklandon, and Rev. John R. Hand of Crawfordsville assisted in the service. After an excellent dinner served by the ladies, the fifth session of the Sunday schools of the state was held, every school being represented by one or more delegates except Muncie and Logansport. Rev. S. C. Mock, president, presided and made some very timely remarks, after which Rev. John R. Hand spoke on "Why I am a Sunday School Man." These meetings have been of benefit to the Sunday school work of the state. At the devotional service which followed, Rev. Pearl M. Patrick preached a fine sermon. In the svening the Children's Day exercises were held. The excellent way in which the children carried off this program was a credit to themselves and to the splendid and faithful services of these devoted young men and women who directed and trained them.

Maine

Auburn.—Rev. Roderick J. Mooney, D. D., pastor. We have devoted this year to a sweeping mobilization of the young people of the parish. The splendid rally on Children's Sunday was testimony to the fine work the Sunday school has been doing. Two pageants were presented: "The Coming of the Flowers," by the kindergarten, and "Children and the Lord's Supper," by the seniors. The latter was adapted from Longfellow's poem, and arranged by Mrs. Alice Bonney Record. Thirteen children were baptized. The Y. P. C. U. has been revived with a membership of twenty-two young people. This is *de facto* a young people's union, not one of the members being over twenty-four years of age. Three young people are planning to enter Tufts from this church. The pastor preached the baccalaureate sermon to the graduating class of the high school June 19.

Canton.—Church Home Day was observed June 10. The roll call of both church and parish members was answered by written or spoken word. The former pastor, Rev. Eleanor B. Forbes, received two new members into the church. A communion service followed. Special music was under the direction of Miss Bacon and Mrs. Helen Ellis, organist. The choir from Canton Point assisted. At the close of the afternoon service, a social hour was spent, and at 6.30 a real "home" supper was served. Each table had its hostess, who served her guests as in her own home, making the occasion seem all the more like a great home-gathering. In the evening, Rev. Will Kelley of Lewiston gave a strong and inspiring address, on "What Is the Value of a Christian Church in the World?" Without a resident pastor, the church goes on with its splendid Sunday school, its Ladies' Circle, and its joint meetings. Such a church must come to the notice of the "Greater Church" of the state sometime, and not only receive a word of helpfulness but some substantial proof of its interest in aiding in the support of a resident pastor.

Kingfield.—Rev. Arthur M. Soule, pastor. Children's Day was observed June 12. Special music was furnished by the choir, and a fine program was given by the Sunday school. Four children were christened. The church is now being painted. Plans will be under way during the fall and winter for the observance of the twenty-fifth anniversary of the dedication of the church, August, 1922.

New Portland.—Rev. Arthur M. Soule, pastor. On Children's Day, a Sunday school was organized with twenty-two members. The junior church program will be carried out, with the processional and salutes to the American and Christian flags. A busy year is planned commencing next fall. We are looking forward to the union parish picnic with the Kingfield church June 30.

Rumford.—Rev. Allan Brown, pastor. We are bringing a very successful year's work to a close. Two hundred dollars has been expended in repairs. Recently the Ladies' Aid gave a dinner to the Telephone Conference, at which $75 was cleared. Children's Day was observed with a fine program.

Massachusetts

Amesbury.—Rev. Barton Watson, pastor. Cordial relations exist between the Unitarian church of Newburyport and this church, Rev. Laurence Hayward exchanging pulpits with Mr. Watson on June 5. The Y. P. C. U. is well attended and so enthusiastic that it insists on holding its meetings through July and August although the church will be closed during part of that time. The summer attendance is about thirty.

Jamaica—Plain, Rev. Merrill C. Ward, pastor. On June 5, the local I. O. O. F.

attended the church. Every available seat was taken, and many had to be turned away. Dr. Ward will give the address and present the diplomas to the graduating class of Agassiz School, of which his son is a member.

Leominster.—Rev. Isabella S. Macduff, pastor. The best wishes of the parish go with Mrs. Walter F. St. Peters, formerly Miss Bessie Bourne, to her new home in Vermont. For years she has been connected with the activities of our church, serving in the Y. P. C. U. and for the past ten years as superintendent of the Sunday school.

Mattapoisett.—After being closed for two years and a half, the church opened again, when Rev. Frederick A. Wilmot of New Bedford preached to a congregation of seventy-five on June 5. The parish has great possibilities for reorganization. It has a pleasant parish house, spacious grounds, and a homey old-fashioned church such as have made New England famous. Many remarked that it seemed good to have a service in the church again. Mr. Wilmot will preach here during the month of June, and delegations from New Bedford plan to attend.

Melrose.—Rev. L. L. Lewis, pastor. Children's Sunday was observed June 12. At the morning service the minister preached a sermon to parents on the care and teaching of children. At the close of the sermon eleven little ones were christened. In the afternoon a concert was given by the church school, at which time the minister preached a sermon to the children. This was the closing session of the school until September. On the 19th the last service before vacation was held.

New Bedford.—Rev. F. A. Wilmot, pastor. We rejoice that our pastor is to remain with us another year. Under his able direction our parish has prospered. His influence as a public speaker and community worker is widely appreciated. Rabbi Harry Levi invited him to repeat his sermon on "Jew and Christian" at the Boston Temple Adath Israel. Under the leadership of Mrs. John Daffinnee, over $1200 was earned during the first half of the fiscal year. The Children's Day concert was a beautiful occasion. A miniature pageant, "The Rosebud," was performed by the kindergarten and primary departments. A recent vaudeville, by the Y. P. C. U., with original sketches by Mr. Wilmot and Lucia Gooding, netted about $40. The Universalist Comrades, Chapter 1, held a clam bake for members and their wives June 17.

Salem.—Rev. U. S. Milburn, pastor. Children's Day brought out an exceptionally large audience. Bibles were given pupils for perfect attendance, and promotion certificates granted in various departments. The crowning feature of the service was the christening of nineteen children. The Sunday school has closed till September. At the last meeting of the Men's Club, Judge Robert W. Hill presented the advisability of joining the Comrades, and Jeremiah Foster of Gloucester spoke along the same lines, with the result that the club voted unanimously to become a chapter of Comrades, and to affiliate with the state and national organizations.

Springfield, Second.—Rev. Elmer D. Colcord, pastor. At the annual parish meeting and banquet May 15, the following officers were re-elected: President, E. A. Merriam; vice-president, N. D. Alexander; treasurer, F. A. Vogel; clerk, Mrs. W. H. Bell; auditor, H. A. Holland; Standing Committee, Edward Lovering, Benjamin Greene and James Stevens. Reports showed the church in fine condition, financially and otherwise, approximately $1,500 having been paid off on the mortgage in the past two years. The pastor reviewed the many memorable things of the past year, and spoke of the coming big events, the first of which will be our participation in the Eastern States Exposition. The Princeton Men's Club held a field day and picnic June 4, at which twenty-six Comrades were present. Eighteen children were christened on Children's Sunday.

New York

Cortland.—Rev. Geo. J. Porter, pastor. We had a fine Children's Day service, of which the Sunday school had entire charge. One baby was christened. The school has increased in membership one hundred per cent in the year.

Rochester.—Rev. W. W. Rose, pastor. It was an inspiring sight to see practically the entire congregation at the close of the service Disarmament Sunday, June 5, surging forward to sign the petition for a conference on disarmament. The petition read: "We the undersigned voters respectfully petition the President and Congress of the United States to call an international conference to consider the question of a reduction of armaments."

Southold.—Rev. Abram Conklin, pastor. Four children were christened on Children's Sunday. A fund has been started to purchase a pipe organ. The young men's club of twenty-four members is an interesting and valuable feature of the parish work.

North Carolina

Kinston.—Rev. Alfred J. Cardall, pastor. Children's Day and Flower Sunday combined made a happy day in this church. The christening service, at which fourteen children were christened, was most impressive, while the floral decoration and the program of music and verse added greatly to the effect of the occasion.

Rhode Island

Providence, First.—Rev. R. R. Hadley, pastor. Children's Sunday, June 12, we enjoyed one of the most inspiring services of the year. Five children were christened and four were received into the church. Included in this number were representatives of four generations from one family Mr. Jerome Shults is the son of pioneer Universalists who settled in Albany, N. Y., in 1848. He and his son-in-law and two grandsons were received into the church, and two of his great grandchildren were christened.

Vermont

Washington.—Rev. Clarence A. Simmons, pastor. Over one hundred and fifty attended the Children's Day services, when twenty-one children were christened. The children presented a fine program, and Mr. Simmons read Dr. Robert Collyer's famous sermon to children, "Tender, Trusty and True."

* *

CHESHIRE ASSOCIATION

Thirty-eight attended the eighty-seventh annual session of the Cheshire Association at Winchester, N. H., June 8. The meetings began at 10 a. m., with prayer by Rev. Frank W. Whippen, followed by a song service. Rev. Alvin M. Smith of Alstead gave an address on "The Questions the Chinese of Chicago University Are Asking." At the business session after the dinner hour, Rev. M. L. Cutler was re-elected president, and Mrs. Myra Farr became secretary. It was voted to appoint a committee to arrange for a meeting in Richmond on the 150th birthday anniversary of Hosea Ballou. Resolutions were adopted on the passing of Rev. Sullivan H. McCollester, D. D. Rev. Frank W. Whippen, State Superintendent, gave the first address of the afternoon, on "The Way to Quicken Parishes with Small Numbers," which led to an interesting discussion. Rev. George W. Sias of Marlboro gave the occasional sermon on "How to Secure the Highest Efficiency of the Christian Church." This was followed by the communion service conducted by Mr. Sias and Mr. Cutler.

* *

WORKING IN VIRGINIA

The sacrifices and zeal of the four missionaries in Virginia are creating new life and energy in the work. Our experiences have taught us many new lessons, of which we are taking advantage. One of our slogans is "Go out into the highways and hedges, and compel the people to come in." To accomplish this has become perhaps our greatest missionary endeavor. Suffolk is the central missionary point in this state. The four workers here are all negroes. From here all the literature of our faith is sent out. At the institute three hundred boys and girls are being trained physically, industrially, morally, mentally and spiritually.

We have been trying to revise and enlarge our plans in order to systematize our efforts. I have preached and visited in twenty-two of the one hundred counties of the state with visible success, traveling mostly on foot, often loaded down with papers, books, and tracts. That's the way I take my vacation from eight months'

school work. Sometimes I have not known where I was to eat or sleep, but nevertheless I have kept on going. The other day I went into a home, and found it literally plastered with *Leaders, Onwards, Myrtles* and other Universalist literature. I was glad to know that I was even of that much assistance.

We have learned something from the Presbyterians. In this, as well as in other states, they divide the territory into districts, and place a layman in each district as a Sunday School missionary. A worker at Richmond loads himself down with church literature, and from there goes out distributing it. If the results are good, one of their ministers goes out and talks business to the young Sunday school, and a new church is started. We have been trying the same scheme.

This is not simply a black man's mission, mind you. The white and black races are calling for Universalism in Virginia, but a black missionary can not work among the white people in the South. A white man can work among the blacks, if he has a level head and a true heart. The present missionaries are not prejudiced against others coming into the field, whether white or black. We want real missionary associates and co-workers, and cordially invite any who wish to work to come and help us.

J. F. Jordan.

* *

Notices

Y. P. C. U. AT CHICAGO
Tentative Program

Wednesday, July 13. 7.30 p. m. Opening Song Service. Call to Order; Official Call; Roll Call. Addresses of Welcome. Response and President's Annual Address. Keynote Address: Rev. Fred A. Line, Junction City, Kan.

July 14. 9 a. m. Missionary Prayer Meeting. Leader, Rev. Stanley Manning. Business: Official Reports.

1.30 p. m. Mission Study Classes. School of Union Methods. Rest and Recreation.

7.30 p. m. Vesper Service. "Christian Stewardship of Money." Mass Meeting. Song Service. Address: Mr. Arthur Nash, Cincinnati, O. "Religion in Industry."

July 15. 9 a. m. Missionary Prayer Meeting. Leader, Rev. Stanley Manning. Business. Preliminary Reports of Session Committees.

1.30 p. m. Mission Study Classes. School of Union Methods. Rest and Recreation.

7.30 p. m. Vesper Service. "Christian Stewardship of Time." Mass Meeting. Song Service. Addresses: Rev. Nelson Lobdell, recently of Shizuoka, Japan. Rev. Warren Ballou Brigham, Boston, Mass., "The Flaming Cross."

July 16. 6.30 a. m. Quiet Hour Service. Subject, "Christian Stewardship of Life," Mr. Lambert J. Case, Muncie, Ind. 8.30 a. m. Missionary Prayer Meeting. Leader, Rev. Stanley Manning. Mission Study Classes. Business. Final Reports. New Business.

Afternoon for rest and recreation.

5 p. m. Reception at Ryder House.

6.30 p. m. Convention Banquet.

8.30 p. m. Pageant.

July 17. 10 a. m. Communion Service in charge of Rev. L. Ward Brigham, D. D., of St. Paul's on the Midway. Morning Worship. Occasional Sermon.

3 p. m. Service of Silence. Consecration Service. Conducted by Rev. George Cross Baner, Akron, O.

7.30 p. m. Closing Mass Meeting. Address: Rev. John Smith Lowe, D. D.

July 18. Excursions and pleasure parties.

7.30 p. m. Play, "The Prophet of Good Luck," presented by Y. P. C. U. of Muncie, Ind.

July 19. Excursions and pleasure parties.

* *

MURRAY GROVE ASSOCIATION
Program for 1921

July 16. Opening Day.

July 17. Morning Sermon, Rev. C. E. Petty.

July 18-23. Chapel Talks, "The Meaning of Faith."

July 24. Morning sermon, preacher to be announced. Evening Conference, "OurGreatest Work."

July 25-3;. Chapel Talks, "Social Service."

July 31. Morning sermon, preacher to be announced.

Aug. 1-6. Chapel Talks, "The Spirit of Democracy."

Aug. 7. Morning sermon, Dr. C. C. Clark. Evening Conference, "Am I My Brother's Keeper?"

Aug. 8-13. Chapel Talks, "The Great Missionaries."

Aug. 13. Birthday party. Ida Smith, Scranton, Pa., director.

Aug. 14. Morning sermon, preacher to be announced. Evening Conference, "What I Would Do with Murray Grove."

Aug. 15-20. Chapel Talks, "The Manhood of the Master."

Aug. 18. Annual Meeting.

Aug. 19-20. The Fair.

Aug. 21. Morning sermon. Dr. J. M. Atwood. Evening Conference, "Why Be Good."

Aug. 22-27. Chapel Talks, "With the Future Men and Women of the Universalist Church." 9-12, each day, Sunday School Institute, Dr. Huntley, director.

Aug. 28. Morning sermon, Dr. Huntley. Evening address, Dr. J. M. Atwood.

Aug. 29-Sept. 3. Chapel Talks, "The Spirit of Youth." Y. P. C. U. Week, Rev. Stanley Manning, Director.

Sept. 4. Morning sermon, Rev. Stanley Manning. Evening Conference.

Sept. 5. Field Day.

Sept. 6. Closing Day.

One evening each week will be given to story-telling, another to games and another to dramatics. There will be boating, sailing, bathing and fishing.

Rates $14 to $17 a week. For further information write to Rev. Chas. E. Petty, 174 West End Ave., Binghamton, N. Y.

Chas. E. Petty.

* *

MURRAY GROVE ASSOCIATION

House opens July 16 and closes Sept. 5. Write Rev. Charles E. Petty, 174 West End Ave., Binghamton, N. Y., for reservations.

* *

MURRAY GROVE FAIR

Having accepted the chairmanship of the Fair to be held at Murray Grove in August, I solicit contributions, either in money or useful and fancy articles.

The receipts each year are used for the maintenance of the place so sacred to all Universalists.

All contributions should be plainly marked and sent to Helen M. Buckwalter, 6731 N. Broad Street, Philadelphia, before Aug. 1, after that to Helen M. Buckwalter, Murray Grove House, Forked River, N.J.

* *

MURRAY GROVE NOTE

Trains will run to Murray Grove from May 15 to October 1 inclusive. Tickets should be purchased to Forked River.

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection with or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

The General Sunday School Association,
359 Boylston St., Boston, Mass.

* *

WANTED

Fifteen hundred men to attend the National Convention at Detroit, Mich., Oct. 19-23. Saturday, Oct. 22, will be Comrades Day. A big program is planned. Live men at this Convention means a live future for our Church. Sign up without delay. Now is the time to plan for the trip.

Lewis L. Peck,
National Transportation and Publicity Manager.

* *

MAINE FELLOWSHIP COMMITTEE

Letters of transfer issued by the Massachusetts Convention to Rev. Hugo A. Perdelwitz and by the New Hampshire Convention to Rev. J. Frank Thompson have been accepted by the Maine Fellowship Committee.

Arthur M. Soule, Secretary.

* *

NEW HAMPSHIRE COMMITTEE OF FELLOWSHIP

Rev. Clarence F. McIntire has been transferred to the Vermont Convention, subject to the action of the Fellowship Committee of that Convention.

Robert N. French, Acting Clerk.

* *

FERRY BEACH FAIR

The Ladies' Aid Society of Ferry Beach plan to have their Fair Aug. 9. We ask from all friends of our work contributions of useful and fancy articles or money. The receipts each year are expended in making needed improvements and adding to the service of Ferry Beach. Please mark your contributions plainly and send them to Mrs. William R. Thomson, 11 Akron St., Roxbury, Mass., or Mrs Arthur Soule, Kingfield, Me., before July 15. After that date forward them to Hotel Quillen, Ferry Beach, Park, Old Orchard, Me.

Mrs. Arthur Soule, Chairman.
Mrs. William R. Thompson, President.

* *

Married

Holman-Goss.—In Hinsdale, N. H., June 9, by Rev. C. F. McIntire, Henry A. Holman and Gertrude M. Goss.

St. Peters-Bourne.—In Leominster, Mass., June 11, by Rev. Isabella S. Macduff, Walter F. St. Peters of Vergennes, Vt., and Bessie Bourne of Leominster.

FOR SALE OR RENT

By month or season, six-room modern Cottage at Pemaquid Harbor, on the Maine coast. Also small Camp with boat.

Inquire of E. V. Stevens
North Olmsted, Ohio

From Good Luck to Gloucester

The complete story of the great anniversary celebration at Gloucester. A beautiful memorial volume of 400 pages and more than 50 illustrations.

Price, $2.50

UNIVERSALIST PUBLISHING HOUSE

359 Boylston St., Boston

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

CHURCH PEWS MEMORIAL WINDOWS

Get in touch with us for anything you may need in the above lines. We can satisfy you both in quality and price: and guarantee satisfaction. Send for our illustrated booklet and catalogue. The George W. Wise Company, 86 Federal Street, Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. GEORGE E. LEIGHTON, *Secretary,*
359 *Boylston St.,*
Boston, Mass.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,
FRANK A. DEWICK, *President.*
JOSEPH B. HORTON, *Clerk.*

Educational

Tufts College

JOHN A. COUSENS
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or
The Registrar, Tufts College, Mass.
P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for homelike living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium, with competent instruction, provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

GODDARD SEMINARY

BARRE, VERMONT

A Universalist home for boys and girls.

College Preparatory, Business, Domestic Science, Teacher Training, Piano and Voice Courses.

Expenses within the reach of all. Send for catalogue.

RUSSELL L. DAVISON, A. B., Principal

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, combined, Secretarial, Normal, Business Administration.

Founded 1879 Send for Catalog.

Lombard College

GALESBURG, ILL.

he only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Ryder Universalist House

Divinity School Department of

LOMBARD COLLEGE

At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill.

Westbrook Seminary

Portland, Maine

offers

Broad courses for college preparatory or cultural education. Special departments for commercial training, musical appreciation, and household management.

Graduate courses leading to degrees for young women who can not undertake a full college course.

A fine group of buildings splendidly situated. Unusual opportunity for young people to obtain a rounded and normal development.

The highest possible standards at the lowest possible cost.

Address, ORLANDO K. HOLLISTER, Litt. D.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE

Courses leading to the Degrees of B. A. and B. S.
Edwin Lee Hulett, M. A., Dean.

THEOLOGICAL SCHOOL

Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL

Courses leading to the Degree of LL. B.
Dr. Wm. Payson Richardson, Dean

SCHOOL OF AGRICULTURE

Granting Certificate Graduation
Roland Hale Verbeck B. S., Director

Crackling

When Jones's rich grandmother passed away, all his poverty-stricken friends rallied about him with words of cheer and comfort; but Jones remained sad and dejected.

"She left a last will and testament, I suppose?" murmured Jenkins, carelessly.

"Oh, yes," said Jones, "she left a will and testament." They hung expectant while sobs choked back his words. "I," he declared at last, "am to have the testament."—*Jack Canuck.*

* *

"What!" said Lord Coleridge once to a puzzled cabman, "you a London cabby and don't know where the Law Courts are?"

"Oh, the Law Courts, is it? I know them; but you said the Courts of Justice!"—*The Christian Register.*

* *

"Do you know what day this is, John, dear?" she asked sweetly at the breakfast table.

Unpleasant recollections of previous memory lapses flashed through John's mind. He wouldn't be caught this time!

"Why, of course, my love! How could I possibly forget that this is our wedding anniversary?" he said with gentle reproof.

"No, it isn't. That is three months ahead," she responded coldly. "This is the day on which you promised to take the afternoon off from the office and beat the rugs."—*Exchange.*

* *

The times are out of joint, O cursed spite! One place your watch is wrong, another, right.—*Wall Street Journal.*

* *

Before the army draft blew Sam Johnson away from his pleasant job as chauffeur in Jackson, Mississippi, that city represented to him all that was metropolitan. Sam came back not many months ago from a tour of duty in a labor battalion in France, however, with new standards of comparison. His employer, questioning him about his travels, asked him how he liked New York.

"Well, boss," he said, "I don't like New York so much. Hit ain't nothing like Jackson." He paused a moment and added, "But Paris, now, Paris hit do favor Jackson."—*Exchange.*

* *

In Delaware a child may be "let out" to work in the homes of people on farms and other remote places. One "home child," according to the naive woman who kept him, has a thrilling life. She was questioned, according to the *Survey:* "Does James get a chance to play?"

"Well, he goes to church on Sunday mornings and in the afternoon he rests and goes to church again."

"But is that all?"

Her face brightened at the question. "There is never a funeral notice comes to this house but James goes."—*Christian Register.*

SOME UNIVERSALIST BOOKS

Applied Evolution. By Marion D. Shutter, D. D. A book that will answer many questions that perplex intelligent people. $1.00.

Bible Threatenings Explained. Passages of Scripture sometimes quoted to prove endless punishment shown to teach consequences of limited duration. 25 cents.

Billy Sunday. The man and method. By F. W. Betts, D. D. 25 cents.

A Brief History of the Universalist Church. For young people. By L. B. Fisher, D. D. 40 cents.

Christian Mysticism and other Essays. By Harry L. Haywood, with portrait. 50 cents.

A California Pilgrimage. A souvenir of the United Universalist Conventions, 1915. By F. A. Bisbee, D. D. Profusely illustrated. 50 cents.

A Commentary on the New Testament. The Universalist interpretation. By L. R. Paige, D. D. 6 vols. $3.60.

Theological Discussion. Is the doctrine of endless punishment taught in the Bible? A series of letters between Rev. E. S. Ely (Presbyterian) and Rev. A. C. Thomas (Universalist). 50 cents.

Endless Punishment. In the very words of its advocates. By Thos. J. Sawyer, D. D. 50 cents.

Faith with Power. The life story of Q. H. Shinn, D. D. By Dr. Wm. H. McGlauflin. Illustrated. $1.00.

From Good Luck to Gloucester. The complete story of the great anniversary celebration at Gloucester. A beautiful memorial volume of four hundred pages and more than fifty illustrations. Edited by F. A. Bisbee, D. D. $2.50.

The Goodness of God. In view of the facts of nature and the supernatural. By George T. Knight, D. D. 50 cents.

An Honorable Youth. A helpful and practical book to place in the hands of any young man on the threshold of life. By J. C. Adams, D. D. 75 cents.

Hosea Ballou and the Gospel. By J. C. Adams, D. D. Bound in leather with full page portrait of Dr. Ballou. 50 cents.

John Murray, the Cornerstone of the Universalist Church. The Life of Murray by Irene C. Rees. Introduction by F. O. Hall, D. D. Illustrated. $1.00.

Light and Peace. A book of prayers. By C. H. Leonard, D. D. Cloth, 75 cents, leather, $1.00.

The Leisure of God. Sermons by J. Coleman Adams, D. D. $1.00.

Manna. A brief and simple form of worship for every day in the year. By J. W. Hanson, D. D. $1.00.

Manuals of Faith and Duty. A series of books in exposition of prominent teachings of the Universalist Church. The titles are "Jesus the Christ," "Revelation," "Salvation," "The Church," "Heaven," "Atonement." Edited by J. S. Cantwell, D. D. 25 cents each.

The Mercy of Hell and other sermons. By J. Fort Newton, D. D. $1.00.

Noble Living. Sermons on practical religion by various writers. 75 cents.

Origin and History of the Doctrine of Endless Punishment. By T. B. Thayer, D. D. 75 cents.

Over the River. A book of consolation for the sick and the bereaved. By T. B. Thayer, D. D. 75 cents.

The Palace of Mirrors. Cheerful, hopeful and inspiring essays. By Rev. J. F. Thompson. 50 cents.

The Philosophy and Faith of Universalism. By F. W. Betts, D. D. 30 cents.

A Pocket Cyclopedia. Brief explanations of religious terms as understood by Universalists. By J. W. Hanson, D. D. 25 cents.

The Problem of Human Destiny. A discussion. 30 cents.

Short Studies in the Larger Faith. By J. C. Adams, D. D. 25 cents.

The Social Implications of Universalism. By Prof. Clarence R. Skinner. 50 cents.

Soul and Body. Sermons that are different. By F. O. Hall, D. D. $1.00.

Universalism and the Universalist Church. A brief statement of the history and teachings of the Universalist church. By J. C. Adams, D. D. 30 cents.

Universalism in the First 500 Years of the Christian Church. With authorities and extracts. By J. W. Hanson, D. D. $1.00.

Universalism in America. A history. By Richard Eddy, D. D., 2 vols. $2.00.

Walks About Zion. Essays on the origins, histories, creeds and deeds of the prominent Christian denominations. By I. M. Atwood, D. D. 50 cents.

Wit and Humor of the Bible. A literary study. By M. D. Shutter, D. D. 50 cents.

Universalism Asserted. As the hope of the Gospel on the authority of reason, the Fathers and Scriptures. By Rev. Thomas Allin of England. $1.00.

UNIVERSALIST PUBLISHING HOUSE

359 Boylston St., Boston, Mass.